

THE HOLY COMMUNION

BY THE SAME AUTHOR

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THE HOLY COMMUNION

A MANUAL

HISTORICAL, DOCTRINAL AND DEVOTIONAL

BY

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"PROBLEMS OF CHURCH WORK," "GOD AND THE SINNER,"

"CENTRAL CHURCHMANSHIP," "CONFESSION," ETC.

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"THE ORDER OF THE ADMINISTRATION OF
THE LORD'S SUPPER, OR HOLY COMMUNION"

WITH EXPLANATORY NOTES

PREFACE

THE following Manual or Handbook on the Holy Communion has been written from the standpoint of "Central Churchmanship," that is, from the point of view of one who, while accentuating the central truths of the faith, desires to avoid the partial and often partisan opinions of extremists. To me, the centrality of the Church of England in doctrine and worship is unquestionable, and, while recognizing the piety of extreme men in the various schools of thought which find their home within the pale of her wise comprehensiveness, I am convinced that the fullest measure of truth is to be found, not at the extremes, but at the centre. The partisan extremist stands for his part or "party," and learns only, or chiefly, in his own school of thought. The central Churchman seeks for centrality, and learns from all parties and the whole Church.

"In the midst" of the Church is the Living Christ. He is the centre. Around Him gathers the Evangelical Creed, which expresses itself, or ought to express itself, in the life of the Church. There is, however, a danger of Evangelicals ceasing to be true Churchmen, and of Churchmen failing to be true Evangelicals. Herein lies, as it seems to me, the function of central Churchmanship. To contribute to the Church's centrality by accentuating the truth that Christ is the centre of her faith and life—Christ on the Cross "in the midst," Christ in the Church "in the midst," Christ on the Throne "in the midst," and by concentrating worship and doctrine on this fact as revealed in the New Testament, is the ideal of those who, like myself, desire to be central Churchmen.

From this position I have ventured to add one more Manual on the central service of the Church. Of making many such books there seems to be no end, and if justification of yet another be sought, I would simply reply that none of those with which I am acquainted exactly meets the need I have endeavoured to supply. In my experience, what many Churchmen want is a Handbook which will be both historical and doctrinal, and yet at the same time devotional and practical, without being overloaded with detailed instructions which tend to divert the communicant from the main principles of the service.

With this end in view I have sought to lay the foundation in a series of introductory chapters dealing with the preparatory and yet all important aspects of the subject, and then to build on them a historical, devotional, and practical explanation of the service itself. By the method I have adopted, *i.e.*, by keeping the explanatory notes on the left-hand page opposite the service on the right, the former may be used or otherwise, as the occasion may require, without withdrawing the mind of the communicant from the order of administration. In other words, it is possible for the Manual to be used without any reference to the notes, or only such reference as the pauses in the celebration may allow, or the wishes of the communicant determine.

The book is not written for experts, not even for students, but simply for the average intelligent and earnest communicant, who desires to know something of the history, more of the doctrine, and most of the true spirit of the Communion Office, by which the central service of the Church is celebrated, and in which he enters into closest communion with his Lord.

That the Holy Spirit may bless this effort is, and will be, my constant prayer, in which I trust all who use it may unite with me and one another.

BISHOPSCOURT,
ISLE OF MAN.

24th September, 1913.

CHAPTER I

INTRODUCTION

FORMS, CEREMONIES AND SACRAMENTS

HUMAN nature consists of body and spirit. In other words, man is a spiritual personality in a physical organism. Through his body he is connected with the material order, and in his mind and spirit he is related to the mental and moral order. In a material world man endeavours to give outward expression to his inward thoughts and emotions by means of his body, which because it is matter, limits and conditions to some extent his intellectual and spiritual powers. We are all conscious that while we express our thoughts and feelings in words and deeds, we think and feel more than we express. Experience indeed proves that we possess faculties, both mental and moral, of which we are only dimly aware. But if we are unable fully to express or even to compass our subtle and complex nature, yet, as we know, it is through sounds and signs that we communicate thoughts and feelings. Our words and deeds are, in fact, the forms and ceremonies by which we interpret our wants and wills. It is self-evident, therefore, that, at least in this lower world, the spiritual nature requires a formal and ceremonial expression. In other words, forms and ceremonies are not only natural but necessary. Without them personal life would be incapable of development and social life would be impossible. They are indispensable both to the individual and to the community. It is quite true that in social and political as in religious communities,

forms and ceremonies may be misused and abused. They may express what they were designed to express, or they may express something else or even nothing at all. In using a form of words, a man may say what he does not feel or feel what he does not say, and in a ceremony, he may do less or more than he means. Insincerity, alas! is a possible blight on all forms and ceremonies. But this is no reason why they should be abolished even if it were possible, which it is not. There is, of course, no value in the form if it be merely formal, or in the ceremony, if it be nothing more, but, on the other hand, if they are the visible or audible expression of the soul, then their worth cannot be estimated. In the worship of God we naturally and necessarily use forms and ceremonies even while in so doing we admit that the nature and value of worship depends upon the spirit and purpose of the worshipper. We know, on the highest authority, that those "who draw near to God with their lips while their hearts are far from Him," worship "in vain." "God is a Spirit, and they that worship Him, must worship in spirit and truth." Yet in true and spiritual worship we do not disown or despise forms and ceremonies. On the other hand, our experience finds them needful and useful for personal and still more for collective worship. They have their place and serve their purpose in all life and not least in religious life. Their necessity and utility are in fact everywhere recognized throughout the Bible. Nor were they always the spontaneous or reasoned effort of man to express his faith and worship. Sometimes their origin in Scripture is traced to the command of God, and in such cases they were both symbolic and sacramental. They were the divinely ordained means of grace, in the sense that through them God gave the blessings man sought. Especially was this the case with the priestly nation of the Jews. From the institution of the Passover, through the erection of a Tabernacle, the selection of a sacerdotal order and the minutest detail of its sacrifices, to the building of the Temple with its ornate appointments, its splendid

ritual and its imposing services, the Divine will was expressed. All the forms and ceremonies of the Jewish economy were inspired and pervaded with an ethical and prophetic purpose. They were the "shadows of good things to come." They predicted the Person and work of Him in whom they were all fulfilled. Then "when the fulness of the time was come, God sent forth His own Son" whose mission it was "not to destroy the law but to fulfil it." This, in part, He fulfilled by observing the rites and ceremonies which the law required. He became obedient to the law for man. It became Him to "fulfil all righteousness." He went into the Synagogue on the Sabbath day "as His custom was." He kept the feasts at the Temple. In a word, He conformed to the religious customs of the day so far as they were in harmony with the Divine will. In like manner He gave to His disciples a prescribed form of prayer and also ordained two rites we call Sacraments as indispensable to membership in His Church. Holy Baptism is the Sacrament of admission and the Holy Communion or the Lord's Supper is the Sacrament of fellowship. Each is the complement of the other and both are "generally necessary to salvation." Neither can be neglected without disobedience and the consequent spiritual loss it involves—loss not only to the individual but to the Christian society. Thus it is that "the Word and the Sacraments" create the Christian Church. First came "the Word" of the Lord addressed to all, and then, to those who obeyed, followed "the Sacraments." So it is now. The Sacraments are for those who believe the Word. Without the Word there would be no Christians, and apart from the Sacraments there would be no Church. Hence it is that the phrase "the Word and the Sacraments" so often occurs in the Prayer Book and always in this order—not the Word without the Sacraments nor the Sacraments without the Word. But in every place the Word comes first. There is a danger of depreciating the Word and over-exalting the Sacraments, or of undervaluing the Sacraments and

over-estimating the Word. In both the error is due to the want of relation or the lack of proportion. Our aim should be to reach that central position which recognizes both the Word and the Sacraments under those conditions of mutual dependence which are set forth in the New Testament, and, as we believe, in the teaching of the Church of England.

HOLY BAPTISM AND CONFIRMATION.

It is with the second of the Lord's two Sacraments that this Manual is chiefly concerned and yet as necessarily presupposing the first. Only those who have been baptized can be admitted to the Holy Communion. Fellowship in a society without membership is, of course, impossible. We become members of the Divine Society, in and through Baptism, and as members we must realize our fellowship in and through the Holy Communion. The door of admission into the Church is open to the children of believing parents as soon after they are born as is reasonably possible. Baptism ought not therefore to be delayed or postponed. The Lord's love for "little children," His act in taking them up in His arms, putting His hands upon them and blessing them, and His words "for of such is the Kingdom of Heaven," together with the practice of the Christian Church from the first, justify us in holding that children, even "babes," may be the recipients of His grace and, therefore, that they ought to be baptized and thereby admitted into the membership of the Christian society. But whether in infancy or in later years Baptism is necessary as a "sign and seal" of that new birth, without which no one can "see" or "enter into the Kingdom of God."

Closely connected with Baptism is the rite of "Confirmation," or, as it is called in the New Testament, as also in the Prayer Book, "the laying on of hands." The Church of England does not claim any express command of Christ for Confirmation, and, therefore, does not define it as a Sacrament, and yet it does claim that the administration of

the rite is "after the example of His holy Apostles." Further, the records of history prove that from primitive times to the present day Confirmation has been the unbroken usage of the Church. Whether the Apostles adopted the rite by commandment of the Lord or by inspiration of the Holy Spirit we do not know. It is sufficient for us to know that Confirmation is Scriptural, apostolic and primitive. In the Church of England the rite is administered only to those who, having been baptized, "have come to years of discretion," and "have learned," from the Catechism and other sources, the meaning and purpose of the baptismal covenant. While, therefore, Confirmation is not technically a sacrament, yet it is clearly a link between the two Sacraments and is itself sacramental. In other words, if we are not sure that it was ordained by Christ, we know that it is the service which confirms Baptism, as it is one which admits to the Holy Communion, while to the faithful recipient there is unquestionably "an inward and spiritual grace" corresponding to "the outward and visible sign."

The "Order of Confirmation" divides itself into two parts. In the first, the candidates "with their own mouth and consent openly before the Church, ratify and confirm" the promises made on their behalf in Baptism, "and also promise, that by the grace of God they will evermore endeavour" themselves to observe and fulfil what they thus publicly confess in the words "I do." In the second part of the service after the solemn invocation for a further and fuller gift of the Holy Ghost, the candidates are "confirmed" outwardly by the laying on of the Bishop's hands and inwardly by the "strengthening" or confirming grace of the Divine Spirit, the Comforter. How can any one imagine that this primitive and apostolic rite, this reverent and beautiful service, is a mere matter of form and ceremony? It is far otherwise to devout and earnest souls. To all such, it is the act which completes their Baptism, as in it they "confirm" their baptismal vows and by it are "confirmed" in their spiritual gifts, ere they are admitted to the joys and privileges of full membership of the Church.

CONFIRMATION AND HOLY COMMUNION.

But Confirmation, while it looks backward to Baptism, also looks forward to Holy Communion. As it is the complement of the one, so it is the admission to the other. "There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." Confirmation is thus the link between the two Sacraments of our Blessed Lord. It must be remembered that in confirming the vows and promises of your Baptism, you were, in fact, confessing to the possession of its privileges, or acknowledging that you are, indeed, "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." But to be "a member of Christ"—a limb or part of His body, "a child of God"—with His life within you, "an inheritor of the Kingdom"—the state in which God's Will is the supreme law, all this involves the need of growth, the joy of fellowship, the delight of service, or, in other words, life expanding and so fulfilling its Divine purpose and mission. But how are you to grow in grace and knowledge, how are you to live in union with Christ and His Church, how are you to serve in holiness and righteousness all the days of your life? The answer is that you must use all those means which God has provided for this end. You must learn and keep on learning how to pray more earnestly and believingly, how to read the Bible more intelligently and devotionally, how to worship with others more reverently and acceptably, how to work with and for the Church more unselfishly and devotedly. In other words, Prayer, the Bible, Public worship, and Christian service are all means, by the right use of which God gives you more of His strength and power, more of His grace and wisdom. But in addition to these, Christ ordained the Holy Communion as the Sacrament of fellowship in His Church, to be not only the "outward and visible sign" of the "inward and spiritual grace" of life *through* Him, *in* Him, and *for* Him, but also the "means whereby we receive the same, and a

pledge to assure us thereof." If, then, being a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven, you would grow in fellowship, and by fellowship in service, you must use rightly and therefore reverently and regularly this means of grace which the Lord instituted. We cannot expect the grace if we neglect the means. Only, indeed, as we obey His commands is He able to bestow His blessings. As in natural things, so also in spiritual, God has ordained laws to regulate human life, and only as we co-operate with Him by obeying His laws, can we hope for His favour and benediction. We know, *e.g.*, that our bodies cannot live without air and food, but if God gives us the air to breathe, we must breathe it ; or the food to eat, we must eat it. So in respect to other laws of life and health. There is a part for us to fulfil, a work for us to do, if we would receive and enjoy His good gifts. If, then, the spiritual life within you is to grow, and to grow, as only it can, by communion with the Lord, so that it may bring forth fruit in happy and holy service, you must do your part by obeying His will in all things. Your whole life will be a failure as you fail in fellowship with Him through disobedience : whereas if you seek to do what He commands, you will find communion with Him and your whole life will be blessed and become a blessing.

To help you in obeying the Lord's last command ere He died, and so not only to remember His exceeding great love in dying for you, but also to realize the glorious truth that He lives in you, this Manual is written. If, however, it is to serve its purpose and help you, it should not be occasionally read but habitually used. And as you thus use it, pray that we may all be brought by the Holy Communion into fuller fellowship with our Lord and His redeeming work in the world.

CHAPTER II

NAMES OR TITLES OF THE HOLY COMMUNION

"*The Lord's Supper or Holy Communion*" are the two names or titles which appear at the head of the Order for its administration, and these with slight variations—*e.g.* "this holy supper," "the supper of the Lord," "the communion"—are the only terms used by the Church in the service to define the Sacrament. Both are suggestive and each has its own significance.

"*The Lord's Supper*" reminds us that the Sacrament was instituted by the Lord in the evening, and also that it is a feast in which "we spiritually eat the flesh of Christ and drink His blood," and thereby receive "the strengthening and refreshing of our souls" as do our bodies "by the Bread and Wine." This is the name by which it is called by St. Paul (1 Cor. xi. 20).

"*The Holy Communion*" assures us that it was ordained as a sign, means and pledge of our union with the Lord and in Him with each other, that we are partakers (or take part) in both His death and life—His sacrificial death and resurrection life, and that "we dwell in Christ and Christ in us, we are one with Christ and Christ with us." This title is also adopted from St. Paul (1 Cor. x. 16, 17).

"*The Holy Eucharist*," although not to be found in the Prayer Book, is yet a very ancient title, and means simply "the Holy Thanksgiving." It is so called because at its institution the Lord "gave thanks," because in it, as participating in the innumerable blessings which by His precious bloodshedding He has obtained, we, too, give thanks, and

because it leads up to and closes in the great thanksgiving of the "Gloria in Excelsis."

- "*The Mass*" or "*The Holy Mass*" is the name used by the Roman Church and comes from the Latin *Missa*, which means "dismissal"—"*Ite, missa est*," being an intimation that those of the congregation who are not communicating may withdraw. Judged by itself, apart from its historical connection, little exception might be taken to its adoption, as a title, and yet for several reasons it ought not to be used by English Churchmen. In the first place, it is etymologically so unworthy as a description of the Lord's holy service. Secondly, it is historically condemned by our Church, in that it was definitely excluded in the second Prayer Book (A.D. 1552). Thirdly, it is doctrinally confusing to many people as suggesting that the teaching of the Anglican and Roman Churches on the Holy Communion is identical, which, of course, it is not.

Other names or titles are sometimes used, but, as in all such matters, our simplest and safest course is to follow the use of our Church and call the Sacrament as it is called in the Prayer Book, either "The Holy Communion," or "The Lord's Supper," even though we sometimes speak or think of it as "The Holy Eucharist" or Service of Holy Thanksgiving.

CHAPTER III

THE HOLY COMMUNION—ITS NATURE WHAT IT IS

To some extent we have already anticipated the answer to the question, What is the Holy Communion? But as nothing is more important than a true understanding of any subject, especially by a definition of terms, it is necessary to consider its nature more fully. We have seen that it is one of two Sacraments ordained by Christ. The word "Sacrament" is derived from the Latin *Sacramentum*, which literally means what is sacred or consecrated. It was used of the oath of allegiance taken by a soldier to his country or commander, and generally of any sacred or solemn engagement. It was afterwards applied to a religious rite or a spiritual truth, especially as a synonym of the word "mystery." By the eleventh century the number of sacramental rites was fixed at the symbolic number seven, and this use is maintained by the Roman and Greek Churches. During the Reformation, however, the Church of England reduced the number to three, and finally to two. "There are two Sacraments ordained of Christ our Lord in the Gospel, *i.e.* Baptism and the Supper of the Lord. . . . Those five commonly called Sacraments . . . are not to be counted for Sacraments of the Gospel" (Article XXV., which see for reasons). In the Catechism a Sacrament is further defined as "an outward and visible sign"—something we can see and feel—"of an inward and spiritual grace"—something we may feel but cannot see—"given unto us, ordained by Christ Himself." Two things may here be noted. First, that in

the true sense of the word a Sacrament consists of two parts, intended by our Lord to be united, even though by man they may be separated. While, therefore, "the outward and visible sign" may be accepted by any one, "the inward and spiritual grace" can only be received through faith, *i.e.* by the faithful. Secondly, the Sacraments, because they were "ordained by Christ," are binding upon all who believe in Him. They are not optional, but obligatory. They must not be regarded as a matter of secondary importance. They are primary. Least of all must their observance be decided by questions of disposition or convenience. They are positive duties which cannot be ignored or neglected without the gravest spiritual peril. To disobey the clear and definite command of our Lord is not only to incur His displeasure, but to deprive ourselves of His fellowship and all the blessings which flow from it. At whatever cost to ourselves, we must, therefore, observe that which our Lord "ordained," and "do this in remembrance" of Him.

With these preliminary matters fixed in our minds—the twofold aspect of the Sacraments and their imperative necessity—we may now pass to a more detailed study of the Sacramental teaching of our Church as applied to the Holy Communion.

(a) *The Sacrament is a "sign."*—"The outward and visible sign" points or directs our minds to "the inward part or thing signified." The bread and wine point to Christ who is "the true Bread" and "the true Vine." The bread broken and the wine poured out point to His body broken and to His blood shed on the cross for our salvation. The words "Take and eat," "Drink," point to the necessity for a personal appropriation of His redeeming death. "Feed on Him" point to the further necessity of a spiritual assimilation of His risen life. "In thine heart, by faith" point to the place in which and the mode by which this appropriation and assimilation are realized. Thus the "sign" character of the Sacrament is ever directing the eyes of the soul through

the material to the spiritual, through the symbol to the reality, through the bread and wine to the Living Christ.

(b) *The Sacrament is a "means."*—According to our Church it is "the means whereby we receive" that of which it is the sign. The Holy Communion is intended, therefore, not only to direct our minds by "the outward and visible sign" to "the inward part or thing signified," but also to convey by means of "the bread and wine" through faith "the Body and Blood of Christ." It is the Lord's own appointed method by which He gives to us all the virtues and blessings of His death, and not only His love in dying for us, but Himself as living in us. It is a means of grace, but it is important, to remember that we may use the means without receiving the grace, even as our Lord may give the grace without employing the means. Nevertheless, it is the means Christ Himself has provided, and therefore we may be sure that if we use it aright He will never fail to give us His promised grace. "The Body and Blood of Christ are verily and indeed taken and received by the faithful (by those who have faith, or believe) in the Lord's Supper."¹ "The means whereby the Body of Christ is received and eaten in the Supper is faith." "To such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the Body of Christ, and likewise the cup of blessing is a partaking of the Blood of Christ."² In other words, we are certain that if we come "rightly," *i.e.* in a right spirit, "worthily," *i.e.* with a due sense of our own unworthiness, "with faith," *i.e.* simply trusting in Jesus as One who died for us, then the Holy Communion is a blessed means whereby we are partakers of His atoning death and consequently of His glorified life.

(c) *The Sacrament is a "pledge."*—The Holy Communion is more than a "sign," more even than a "means"; it is also a pledge to assure us that the grace promised will be given. That is to say, if we fulfil, however unworthily, the necessary conditions of penitence, faith and love, the blessings,

¹ The Catechism.

² Article XXVIII.

to which the elements direct us as a sign, and by which as a means they may be received, are indeed ours. The bread and wine, according to our Lord's institution, are His pledge that in and through the Holy Communion He gives to every believing communicant His Body and His Blood, *i.e.* His death as atoning for their sins. But as His death on the Cross issued in His risen and ascended life, so to all who receive His death as a dying for them, He gives His glorified life as abiding in them. The loving purpose of such a pledge is seen when we remember how tempted we are to trust our feelings, to question our faith, or to doubt our experiences. We may or may not feel in our communion the thrill and power of a renewed life. We may at times wonder whether in receiving the material elements we have also received the spiritual benefits. We may even fear lest the peace and joy of our hearts, the strengthening and refreshing of our souls, are not blessed realities, but only passing emotions. The fact, however, that the Sacrament is our Lord's "pledge," that He on his part will surely keep and perform the promise He made, will assure our trembling hearts and confirm our doubting faith. It is His guarantee that He does give to every faithful recipient the covenanted blessings, even though our faith is so weak, our feelings are so fickle, and our understandings so limited.

(d) *The Sacrament is a "badge."*—The Holy Communion is more than a "sign," more than a "means," more even than a "pledge," it is also "a badge or token of a Christian man's profession."¹ Every time we come to the Holy Table we renew "the badge" and accept again the "token" of our "profession" as "Christian" men and women. We openly avow our allegiance to our Lord and publicly confess our faith in Him. By this act we certify to ourselves and to others that we believe in Him as our Saviour and obey Him as our Master, that we are His servants and soldiers, and that we mean to fight more bravely under His banner and work

¹ Article XXV.

more earnestly for His cause. In this way every celebration is an opportunity of confessing and confirming our faith, and with our faith our loyalty, and with our loyalty our obedience, and with our obedience our service. We thereby not only afresh "present ourselves, our souls and bodies to be a reasonable, holy and lively sacrifice," but we also anew proclaim that we desire to be really His, wholly His, always His; that for Him we intend to think and speak, labour and suffer, live and, if need be, die.

CHAPTER IV

THE HOLY COMMUNION—ITS INSTITUTION WHEN IT WAS ORDAINED

FOUR accounts of the institution of the Sacrament have been preserved to us. Three of these are to be found in the Gospels and one in St. Paul's First Epistle to the Corinthians. In the order of time, the last is the first. From these records we learn that the Lord, recognizing as was His rule the claims of the Jewish law, desired to keep the Passover with His disciples before His death. Selecting Peter and John, He sent them into the city with full instructions to make the necessary preparations, and "when the evening was come He sat down with the twelve" in the upper room of the good man's house. There, under the shadow of His own death, the Passover feast was duly celebrated in remembrance of the nation's deliverance from the bondage of Egypt by means of the slain lamb and its sprinkled blood. "And as they were eating, Jesus took bread and blessed,"—using, most probably, the thanksgiving or blessing which in this connection had come down through the centuries—and then, with His thoughts not now on the distant past but the near future, He "broke it," signifying by this act the violent death He was about to die. Thus He consecrated the simple and the material to the profound and the spiritual, and "gave it to the disciples, saying, 'Take, eat, this is My Body which is given for you: this do, in remembrance of Me.'" Observe that three things are stated of the bread in relation to the Lord and His disciples. In the first place, He "gave"; secondly, they were to "take"; and thirdly, to "eat." Again, observe three

things are stated of the bread in relation to the Body of our Lord. In the first place, the bread "is" the body; secondly, the body was that which was "given" or "being given"; thirdly, the purpose for which it was given—"in remembrance of Me." Later we will think more fully of each of these points as they recur in the Communion Office. For the moment it will be sufficient to remind ourselves that what the Lord was and did then, He is and does now. As He was present in the upper room and "gave," so in every church He is present now and gives. Again, as the disciples of old were bidden to "take and eat," so to-day the communicants are not collectively to behold and worship, but personally to appropriate and assimilate that which the Lord offers. Further, the relation of the bread to the body of our Lord was defined by the word "is." "This is My body." Around these words much and, alas! bitter controversy has raged, but, avoiding all bitterness, what we need is an open mind and a humble heart wherewith to try and understand their meaning. Did our Lord intend to convey to the disciples the impression that the bread He held in His hands was literally and actually His body? And we reply, No. In the first place, because a material body cannot be in two places at the same time, and in the second place, because it was His custom to speak of "heavenly things" in the terms of "earthly things." We remember how again and again He taught His disciples by means of object lessons, as, *e.g.*, when He said, "I am the bread," "I am the door," "I am the light." The material represented and symbolized the spiritual. In thinking of "the bread," "the door," "the light," they were to see these material things spiritually, and further to see Him in the realm of spirit what these were in the world of matter. So was it in the upper room. The broken bread which they were to "take and eat" was intended to teach the disciples that what the bread was to their bodies He was to their souls, that what it was to their senses He was to their spirits. The bread, in other words, was the outward part or sign of His body broken for the remission of

sins. The relation, then, between "the bread" and His "body" was the relation between "the sign" and "the thing signified." Even as a signed cheque "is" the money it represents, and a legal deed "is" the property it conveys, albeit literally they are only signs or symbols; so the bread "is" the body as being not only its outward sign or pledge, but also the means by which rightly, *i.e.* spiritually, received it is given and conveyed. In this connection it is important we should remember that the words "This is My body" are not complete as used by our Lord, without the addition which defines more fully the body as being that which was "given." "This is My body which is given for you." In other words, the body which our Lord gave was His incarnate life, which He "gave up" for our redemption on the Cross. It was His sacrificial death, His life freely offered as a sacrifice, that avails for our salvation.

"Likewise after supper He took the cup, and gave thanks, and gave it unto them, saying, Drink ye all of it, for this is My blood of the new Covenant [or this is the new Covenant in My blood] which is shed for many for the remission of sins." In two accounts we have the words, "This is My blood of the Covenant," and in two we read, "This is the new Covenant in My blood." As with the bread, so with the wine, it was symbolic and sacramental. The wine was not literally "the blood," as "the cup" was not actually the "covenant." The material was the outward and visible sign of the spiritual, and yet it was intended to be not only the sign, but also "the means whereby we receive" the thing signified, and also "a pledge to assure us thereof." Then our Lord added the command of perpetual obligation, "Do this as oft as ye drink it in remembrance of Me." "Do this," or "this do," means what it says, neither more nor less. The words are not to be understood as "offer this," or "sacrifice this." They were simply to "do" what He had done. The original word does not in itself, nor in its connection, warrant any sacrificial sense being read into it. There is no instance of the word being so used unless it is connected

with a sacrifice and here it is employed not even of the paschal lamb—which, however, was simply a memorial of the sacrifice—but of bread and wine. The rendering of the phrase “Do this” as “Offer this” is condemned by its meaning in Scripture, the authority of all the Greek Fathers, the ancient liturgies of the Church, and the best commentators of to-day.

CHAPTER V

THE HOLY COMMUNION—ITS PURPOSE WHY IT WAS INSTITUTED

EVERY conscious action expresses a purpose. If this is true of us and of what we do, how much more must it be true of our Lord and of what He did? Indeed, the Gospels leave us in no doubt either as to a purpose formed or to the nature of the purpose. This has been made clear to us in the previous chapter. It was the Lord Himself who initiated the arrangements for the celebration of the Passover in the upper room. It was He who on this occasion desired to eat it with His disciples alone. It was He who assumed the position of a father to a household and presided over the feast. And why? In the light of subsequent events we can see the purpose. It was partly revealed in act and partly declared in word. He would lead them through the type of the ancient Passover to Himself as its antitype and fulfilment. He would show them that the slain lamb of Egypt and its sprinkled blood by which their fathers of old time were saved from bondage, and on which they fed for strength to journey to the promised land, prefigured Himself. He was, indeed, "the Lamb of God," by whose shed blood the bondservants of sin were to be delivered, and by feeding on whom they were to find strength for the journey of life. If, then, the type was fulfilled in the antitype, its purpose was ended; the Passover could be no longer celebrated. The substance of "the shadows of good things" having come, they necessarily passed away. But if the Passover feast, the memorial of the nation's great deliverance, were thus ended, was there to be no corresponding feast by which to remember the

world's greater deliverance? If Israel after the flesh were required to eat the paschal lamb in token of their entrance upon and power for their new life of liberty, were the Spiritual Israel to have no memorial feast whereby they might feed on Him whose sacrificed life was alike their salvation from sin and strength for service? The answer to these questions is to be found in the revealed purpose of the institution of the Lord's Supper. The Holy Communion is to the Christian what the Passover was to the Jew. The bondage of Egypt represents the slavery of sin. The slain lamb and its sprinkled blood typify the dead Christ and His appropriated death. "Christ our passover hath been sacrificed for us: therefore let us keep the feast."¹ But what "feast" are we to "keep" and for what purpose? Surely we may claim the feast which the Lord instituted in the upper room, and for purposes corresponding to those of the Jewish feast, the Passover as further unfolded in His own words. If, then, the Holy Communion is the Christian's Passover, we may see illustrated by the Jewish festival its three-fold purpose as summed up in the words—Memorial—Communion—Anticipation.

THE HOLY COMMUNION (i) A MEMORIAL

By a memorial is meant that by which we remember or call to mind a person or event. It is anything which is set apart to aid the memory. Thus, the thing which is a memorial, when it serves its purpose, results in an act of remembrance. As was the Jewish Passover, so is the Holy Communion. It is a memorial, by which, according to our Lord's purpose in its institution, we remember Him. "Do this," He said, "in remembrance of Me." In two ways is the Lord's Supper a memorial. In the first place we remember in it and by it His sacrificial death. "The blood" is separated from "the body"; and, further, "the body is given," "the blood is shed." Secondly, we remember His death, but not apart from Himself as now living. "In

¹ 1 Cor. v. 7.

remembrance of *Me*," not simply of My death, but rather of Me as one who "was dead and is alive for evermore." That the memorial aspect of the Holy Communion is prominent, if not primary, is taught clearly by our Church in the Catechism, the Communion Office, and the Articles. Let the following quotations suffice. In the answer to the question "Why was the Sacrament of the Lord's Supper ordained?" the Catechism says, "For the *continual remembrance* of the sacrifice of the death of Christ and of the benefits which we receive thereby." In the Communion Office we read that the Sacrament is to be "received *in remembrance* of His meritorious cross and passion," and, again, "To the end that we should *always remember* the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us." In the prayer of Consecration, "Who did institute . . . a *perpetual memory* of that His precious death . . . Grant that we receiving . . . *in remembrance* of His death and passion." In the words of administration, "Take and eat . . . *in remembrance* . . . drink this *in remembrance*." Lastly, in Article XXVIII., "The Supper of the Lord . . . is a Sacrament of our Redemption by Christ's death." Every celebration of the Holy Communion is, then, a *commemoration* of Christ, especially of His sacrifice for the sin of the world with all the innumerable benefits which flow from it.

(a) *It is a memorial to ourselves.*—There can be no service in which through word and act we may more vividly bring to our remembrance (1) the Person of our Lord as the true Bread to nourish, and the true Vine to refresh our souls; or (2) the nature of His death by the broken bread and the outpoured wine, the blood separated from the body, that is His death as a voluntary sacrifice—His body "given" and His blood "shed" for us; or (3) the necessity for a personal acceptance of His sacrificial death, "Take and eat this," "Drink this"; and also for a spiritual appropriation of His risen life, "Feed on Him . . . by faith." Not, of course, that we remember *only* in the blessed Sacrament all that He is to us, all He has done, is doing, or will yet do for us, but that

in and by this memorial of our Lord's own ordering we may continually rekindle and re-enforce an abiding memory. Surely at all times and in all places we may call up before our wondering and worshipping hearts His precious blood-shedding. But in the Holy Communion we do so in the way He Himself commanded, and also in the form in which we can most realize its purpose and meaning. It is as though the Lord, before He died for us, left this, His last will and testament, saying, "Do this," and in doing it you will best remember Me.

(b) *It is a memorial for others.*—The commemorative character of the Sacrament passes from the individual to the society. By this memorial we remind not only ourselves but others of the great Sacrifice of Calvary. They share with us in a common and united remembrance. So St. Paul says, "As often as ye eat this bread and drink this cup, ye do show (R.V. 'proclaim') the Lord's death till He come." The memorial feast *proclaims* that Jesus Christ "is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world, who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life." Further, it not only proclaims, but it also *appeals* to all to come and partake of the bounties and blessings of the feast, to draw near and take the body of the Lord and drink His blood, to receive from His hand the fulness of His life. Lastly, it not only proclaims and appeals; it also *assures*, as we have before seen, that all who come in the right spirit are welcomed by the Lord of the feast, and that He imparts to them the spiritual realities symbolized by the material elements.

(c) *Is it a memorial before God?*—That the Holy Communion is the means by which we refresh our own memories with the Sacrifice of Calvary, and also urge it upon the remembrance of others, is easy to understand. We feel the need within of such a recollecting service and sacrament as we see it without. It is, however, much more difficult for us to conceive any ground for believing that we may

present a memorial to God of His redeeming love in Christ. How is it possible for Him ever to forget what must be held in everlasting remembrance? Moreover, is not the Lord "our great High Priest," even now interceding for us continually on the basis of His perfect sacrifice perfected on Calvary? Why, then, should it be thought necessary to celebrate the Holy Communion as a memorial of that which it is inconceivable could be forgotten before God, and which indeed is being pleaded at His right hand? For these and other reasons there are many who find it impossible to regard the Holy Communion as a memorial *before God*. The use of the words "remember," "remembrance," in the Catechism and Communion Office does not warrant, they think, such an idea, neither can it be justified by the original word employed by our Lord. "The Greek words for 'memorial' and 'remembrance' are quite different, and never mean the same thing." The former is objective, while the latter is subjective. On the other hand, there are those who, allowing that the Greek word for "remembrance" is not the usual word for "memorial," and that "it is precarious to press it," nevertheless feel able to render it in this larger and looser sense. The Holy Communion is a memorial before God. There can be no doubt that, however mysterious it may be and is, we have Scriptural warrant to use the language of men for reminding God, as it were, or bringing to His remembrance the things which are, to us, past. The rainbow was adopted for such a purpose. "I will look upon it that I may remember." The prophet calls upon the faithful to be "the Lord's remembrancers." St. Peter said of the "prayers and alms" of Cornelius that they had come up "as a memorial before God." While in relation to our Lord's merits and mediation we offer our prayers and praises "through Jesus Christ," and "for His sake." We may therefore justify our pleading before God by means of a memorial, or, in other words, in calling to His remembrance the events of the past, even though there is neither past nor future with Him, but only the everlasting now. While,

therefore, we may think of the Holy Communion as a memorial before God of the sacrifice once offered on Calvary's Cross, we cannot agree with those who think that the sacrifice of the Cross is now being presented in heaven, or that it can be re-presented on earth. It is being pleaded there as we plead it here; but neither there nor here are we justified in saying from Holy Scripture it is being presented. We believe that the sacrifice was "once," and "once for all," offered and accepted. As it was "finished" or accomplished, never to be repeated, so it was received and accepted, never to be re-presented. The perfect oblation was perfected, and as a sacrifice for sin was ended. Then, on its acceptance, the intercession began, and has since continued. Our Great High Priest having offered Himself on the Cross "a full, perfect, and complete sacrifice, oblation, and satisfaction for the sins of the whole world," entered "once for all" the holy place, there to plead before God the great act of expiation as the basis of His continuous intercession. He is our Priest on the Throne. "When He had made purification of sins (He) sat down on the right hand of the Majesty on high."¹ "Once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself."² "When He had offered one sacrifice for sin for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made the footstool of His feet. For by one offering He hath perfected for ever them that are sanctified."³ As our Priest—our Priest and King—He "ever liveth to make intercession for us." And as in heaven He pleads for us, so on earth we plead through Him. He intercedes for us, and we intercede by Him. The whole of the pleading and intercession, whether His or ours, is based upon and rises out of His perfected and completed sacrifice and atonement, of which the Holy Communion is a memorial to ourselves, for others, and, as many think also, before God.

¹ Heb. i. 3.² Heb. ix. 26.³ Heb. x. 12, 13.

THE HOLY COMMUNION (ii.) A COMMUNION.
(a) WITH CHRIST

The second great purpose for which the Sacrament was instituted by the Lord was that in it and through it we might enter into closer communion and deeper fellowship with Him. It is not enough to know He is the Saviour; we must know He is *our* Saviour. We cannot be satisfied with hearing His voice; we must *obey* it. We must "come to" and "follow" Him. A personal surrender to Him is necessary, and this is only possible by a personal acceptance of Him. We must receive Him as He receives us. As He gives Himself to us, we must give ourselves to Him. By this act and life of surrender and acceptance we unite with the Lord, He to us, and we to Him. He and we are one. This union or communion with Christ is vividly set before us, both as a need and also as a fact, in the Sacrament of the Lord's Supper. It is a need, for, subject to death by sin, the soul lacks a new life which it has in Christ. He is "the life" of God and of man, the life of God for man, and the life of man in God. He has given Himself for us and offers Himself to us, but to live we must accept His life, *i.e.* Himself. In His own words, "My flesh is true meat and My blood is true drink. He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father hath sent Me and I live because of the Father: so he that eateth Me, he also shall live because of Me."¹ This is the truth which our Lord symbolized and emphasized when He "took the bread and brake it and *gave* it to the disciples, saying, '*Take, eat*, this is My body which is given for you,' and so with the cup saying, "*Drink* ye all of this, for this is My blood of the New Covenant." It was not sufficient then for "the body" to be "given" by Him; they were to "take and eat"; neither was it enough for Him to "shed" His blood; they were to "drink." The words point to the necessity for a personal acceptance and appropriation of His dying by which He

¹ St. John vi. 53.

would so live as to live in them. The Holy Communion is intended, then, to be not only a memorial of His sacrificial death, but also a communion or fellowship with His glorified life. As, however, in the case of the memorial character of the Sacrament, we found it is not that we then *only*, but that we *especially* then, remember Him according to His will, so in respect to the truth of its communion aspect, our fellowship with Him is not limited to the time and place of its celebration—for “at all times and in all places” we have free and unfettered access to and communion with Him by faith—yet in a specific act and in a concrete form and by the Lord’s appointed means we do indeed enter thereby into truest and deepest fellowship with Him. It is clear, then, from the acts and words of our Lord that one great purpose for which He instituted the Sacrament was that in it and by it we might have communion with Him, that in eating the bread and drinking the wine we might “spiritually eat the flesh of Christ and drink His blood,” that we might “dwell in Christ and Christ in us,” that we might be “one with Christ and Christ with us.” It follows, therefore, that “the Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up, or worshipped.”¹ It was instituted to be received, that we might eat the bread and drink the wine “in remembrance of His meritorious cross and passion,” and be “partakers of His most blessed body and blood.”

(b) WITH THE CHURCH

But our communion with the One Lord involves our communion with one another in Him. “If with a true penitent heart and lively faith we receive that Holy Sacrament . . . then we dwell in Christ and Christ in us, we are one with Christ and Christ with us.” Again, “Grant us so to eat the flesh of Thy dear Son Jesus Christ and to drink His blood . . . that we may evermore dwell in Him and He in us.” And again, “We are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people.”

¹ Article XXVIII.

In like manner St. Paul writes, "The cup of blessing which we bless, is it not a communion of the blood of Christ? The loaf which we break, is it not a communion of the body of Christ? Seeing that there is one loaf, we who are many, are one body; for we all partake of the one loaf."¹ In Christ, then, we have a common fellowship. We realize this fellowship in and through the one cup, the one loaf, of which all are partakers. The same wine and the one bread are in all who communicate. The one and the same Christ is in all communicants. Thus the sense of unity is developed by the Sacrament. The communion of life becomes increasingly real, and the life of communion becomes increasingly felt. We are many, yet we are one. "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all."² "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female, for ye are all one *man* in Christ Jesus."³ All the racial, natural, social, and even sexual differences are unified and sanctified and even glorified in the unity, the sanctity, and the glory of the one Christ by His Sacrament. Self-surrender is indeed the only path to self-realization. As we give ourselves to the larger life of the community we find ourselves living the larger life. Each personality, by consecration to Christ and His Church, enters into fellowship with the Infinite. The Lord links up every life and makes all lives one. Then it is that in the mystery of mutual ministry we discover the true meaning of life. We live to love and we love to serve. Thus the Sacrament becomes, according to the purpose of our Lord, the "sign" and "means," the "pledge" and "badge," not only of our communion with Him, but with the whole Church militant and triumphant. At no time does the "communion of saints" become such a glorious reality and a blessed experience as in the Holy Communion. And what need there is for a deeper, truer, fuller consciousness of this fellowship!

¹ 1 Cor. x. 16, 17 (R.V. marg.).

² Col. iii. 11.

³ Gal. iii. 28.

One of the most serious indictments against the Church of to-day is its lack of unity, its want of cohesion—the true reality of its corporate life—and consequently its ineffectiveness in the world. By a revived sense of the Lord's Supper or Holy Eucharist as a Holy Communion will the vitality and power of fellowship with our Lord and with each other in Him be restored. Then with a recovered consciousness of unity will the Church go forth to evangelize all nations until the "kingdoms of this world shall become the Kingdom of our Lord and of His Christ."

THE HOLY COMMUNION (iii) AN ANTICIPATION

It is easy to trace the purpose of our Lord in the institution of the Sacrament as (*a*) a memorial, and as (*b*) a communion. It is more difficult to perceive it as (*c*) a prediction, and yet even in the narratives we may gather that it was so regarded by our Lord, while in the words of St. Paul, "till He come," we have a plain indication of its anticipatory character. What could be more significant in this connection than the words, "I will no more drink of this fruit of the vine until that day when I drink it new with you in the Kingdom of God"?¹ It is evident from St. Matthew and St. Mark that the statement was made in reference not to one of the cups of the Passover, but to the cup of the Lord's Supper itself. Not only is it clear, then, that, as we have seen, the Lord partook of the wine, but that He described it still as "the fruit of the vine." What is yet more remarkable is that He looked, here as elsewhere, beyond His death, to His risen and ascended life, even to the coming of "the Kingdom of God," in which He would have renewed fellowship through this sacrifice with His disciples. Through the night of suffering He heralded the advent of "that day" of triumph. The darkness of sorrow would issue in the light of joy. His death would be the gate of life. From first to last the original Lord's Supper was an anticipative feast. The bread and wine were the signs of

¹ St. Matt. xxvi. 29; St. Mark xiv. 25; St. Luke xxii. 15.

something more than His approaching death. They were the pledges of His resurrection life, His majestic session, His glorious return. And as was the original institution, so is every successive celebration. The Holy Communion bids us look *backward* to the cross on which Christ our Lord died for us. It bids us look *upward* to the Throne on which He sits and pleads, our Advocate with the Father. It bids us look *inward* to the heart of the believer in which He abides by His Holy Spirit. And it bids us look *forward* to the glorious consummation of His redeeming work when He will return in power and great glory to claim the Kingdom for His own, and God will be all in all. "Till He come," He spreads the banquet of His love and gives us of His very life that we may have rich and abiding fellowship with Him here below. "In that day," unshadowed by clouds and unended by night, He will receive us to Himself in the glorified life and the perfected state, where we shall "sit down with Abraham and Isaac and Jacob," with apostles, prophets and martyrs, with saints and relatives and friends "in the Kingdom of God." To that eternal feast of infinite love, every celebration brings us a stage nearer, and for which it helps us to prepare better. While, therefore, we fail not in each Communion to see Jesus dying on the Cross, Jesus seated on the throne, Jesus living in the heart, let us also pray to be kept, "looking for that blessed hope, the appearance of the glory of our great God and Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a people for His own possession, zealous of good works." (Titus ii. 13, 14.)

"See, the feast of love is spread,
Drink the wine and break the bread ;
Sweet memorials, till the Lord
Call us round His heavenly board ;
Some from earth, from glory some,
Severed only 'till He come.'"

BISHOP BICKERSTETH.

CHAPTER VI

THE SACRIFICIAL ELEMENT IN THE HOLY COMMUNION

THERE can be no doubt that there is a sacrificial element in the Holy Communion and that by many the Sacrament is regarded as a sacrifice. That it is the memorial of our Lord's sacrificial death, and that in it we offer sacrifices to God, are beyond question. The words of the Communion Office, and indeed the whole service, leave us without uncertainty on the point. But in what sense is the Eucharist a sacrifice, and what is the nature and purpose of the sacrifices which in it we offer? It is impossible for want of space to enter into the origin and history of sacrifice in general, but, however briefly, it may be well to define the sense in which we understand the word, refer to the sacrificial system of the Jews, and discuss the character and position of sacrifice in the Christian Creed. In the first place, we may find in the derivation of the word an aid to its definition. Sacrifice is derived from two Latin words, "to make sacred," and this expresses what was probably its original meaning. A sacrifice was anything made sacred or devoted to God with a view of either obtaining or maintaining fellowship with Him. Secondly, in the Jewish system, which it must be remembered was Divinely ordered, there were three classes of sacrifice :—(1) The peace offering or Eucharistic Sacrifice, in which by a meal offered by man to God, and of which the priest as God's representative and the offerer partook, God and man were united. This sacrifice was offered on occasions of joy and thanksgiving. (2) The burnt offering or Dedicatory Sacrifice, in which the

victim was wholly offered to God, as an expression of the complete and entire devotion of the offerer. (3) The sin offering or Expiating Sacrifice, in which the life of the victim was offered to obtain forgiveness and thereby fellowship with God. All these sacrifices were typical, that is, prophetic of Him who was their great antitype, even Christ, in whom they were all fulfilled. The burnt offering, the sin offering, and the peace offering of the Levitical system were all realized in the Person and work of our Lord. Thirdly, the Christian sacrifices centre in Christ the Sacrifice.

THE SACRIFICE OF CHRIST

In sinless devotion His whole life was at all times consecrated to God. His meat and drink was to do the will of His Father. He did always those things which pleased Him. As His life was unique so was His death. He died offering His life for the sin of the world. He gave Himself a ransom for all. As a voluntary victim He sacrificed Himself that we might be saved. Knowing no sin, He became sin for us, that we might be restored to fellowship with God, and in the fellowship of service rejoice for evermore. Thus the whole life and death of Christ realized the perfect ideals of priesthood and sacrifice. He is the one and only Priest between God and man, the one and only Sacrifice for human sin. But what He did for us as our representative, we are reckoned as doing by Him. He is one with us in love, and we are one with Him by faith. This union of Christ with the Christian involves the Christian's union with God. But as His priesthood involves the priesthood of His believing people, so His Sacrifice not only avails for us but implies our sacrifice in Him. In other words, the Christian life, because it is Christ's life not only *for* us but *in* us, is sacrificial. "I have been crucified with Christ"—identified with Him on the Cross—"yet I live." Why? Because "Christ liveth in me." As therefore His life in us is the life of His sacrifice, so, as we die to self, our life by Him must be the life of sacrifice for Him. This is the

Christian Creed which finds its central expression in the Holy Communion. Then we not only commemorate His sacrificial death and celebrate His glorified life, but He communicates His life anew to us and we consecrate our life afresh to Him.

We must now turn to briefly consider the relation of the Sacrifice of Christ to the Sacrament.

THE SACRAMENT, NOT A PROPITIATORY SACRIFICE

Is there a sin-offering in the Holy Communion? Do we in that holy service offer a propitiatory sacrifice? No—in no wise. And why? Because our great High Priest offered a perfect sacrifice. The sacrifice was not only complete, it was completed. He Himself said, "It is finished," not in the sense that it is ended, but, as the original word denotes, in the sense that "it is accomplished." Stronger and clearer language can nowhere be found than in our Communion Office: "He made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." And again in the 31st Article: "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for the sins of the whole world, both original and actual; and there is none other satisfaction, but that alone." All this accords with the plain, definite, and unmistakable teaching of the New Testament, that Christ was once and "once for all" offered a complete and perfect sacrifice for the world's sin. (Cf. Rom. vi. 10; Heb. vii. 27; ix. 12, 26-28; x. 11, 12, 14; 1 Pet. iii. 18.) There can be no addition to it, and no repetition of it is possible. The doctrine of the Roman Church that the Sacrifice of the Mass is "a true, proper propitiatory sacrifice offered to God for the living and the dead" is unscriptural, unprimitive and uncatholic. It is condemned by the teaching of the New Testament, the primitive Church, and the Church of England. The Holy Communion is in no way a propitiatory or expiatory sacrifice for sin.

THE SACRAMENT, NOT A RE-PRESENTATION OF THE
SACRIFICE

Accepting, then, the teaching of the New Testament and the Church of England that there can be no repetition of, and no addition to, the sacrifice of the Cross, we proceed to ask whether we have scriptural authority for the doctrine that the sacrifice is now being presented in heaven by our Great High Priest. If the perfect oblation of Calvary was "once for all" offered, are we to regard it as also accepted once for all, or as still being offered? The question is important as involving both the doctrine itself and also its bearing on the Holy Communion. Those who hold the latter view teach that the Eucharist is a counterpart on earth of the heavenly oblation, and that in every celebration the Church is uniting with her Lord in presenting the one perfect propitiatory sacrifice of the Cross. Hence the name "Eucharistic Sacrifice," which is sometimes used for the Sacrament. If, however, we are convinced from the New Testament that the sacrifice of Christ was not only perfect, but perfected, that not only was it once for all offered, but accepted once for all, and, therefore, that it is not perpetually presented—even though it is continuously pleaded—we are not justified in claiming this sacrificial aspect for the Holy Communion. The two views in reality stand or fall together. What, then, is the teaching of the New Testament regarding our Lord's work in heaven? Is He now presenting the sacrifice He once for all offered, or is He pleading the sacrifice which when it was offered was accepted once for all? It need not be said that presenting a sacrifice which is being accepted and pleading the merits of an already accepted sacrifice are two very different things. In the Epistle to the Hebrews we learn that our Lord is seated on the right hand of God (i. 3; viii. 1; x. 12), that He ever liveth to make intercession for us (viii. 34), that He appears in the presence of God for us (ix. 24), that He is able to succour (ii. 18), to sympathize

(iv. 15), to save (vii. 25), that He is waiting till His enemies become His footstool (x. 13). There is, however, no mention of Him presenting or re-presenting the sacrifice of Calvary. Not only is the offering said again and again to be "once for all" (x. 10, etc.), but it is regarded as belonging to the past (vii. 27 ; ix. 14), as also does the phrase "somewhat to offer" (viii. 3). There is a significant silence in this Epistle, which more than any other treats of our Lord's work in heaven, concerning any perpetual and effective offering of the oblation of the Cross. The same may be said of the New Testament generally. Further, there is no reference to such a doctrine in the Creeds, the Articles, nor even in the Communion Office itself. It follows, then, that the positive argument based on the teaching of the New Testament and the Church, together with the negative argument founded on the absence of any definite allusions in the Scriptures or the Prayer Book, make it impossible for us to accept the idea of a continuous presentation or perpetual re-enactment of the propitiatory sacrifice of Christ. In agreement, as we think, with the teaching of the New Testament and of our own formularies, the sacrifice for sin was offered at a definite moment of time. It was "finished" or accomplished on the Cross. When it was offered it was accepted. The atonement was then complete and completed. "There remaineth no more offering for sin." As in Old Testament type the High Priest offered the sacrifice without and then entered into the Holy of Holies with the blood to plead before God the atonement already made, so in New Testament truth, our Great High Priest, having offered Himself the perfect sacrifice, "through His own blood entered in once for all into the holy place, having obtained eternal redemption" (Heb. ix. 12), and "when He had (thus) made purification of sins, sat down on the right hand of the Majesty on high" (Heb. i. 3). There in His session as Priest and King He ever liveth to make intercession for us, as one whose propitiatory work is completed. He presents Himself, not His sacrifice. As our Priest He appears in

the presence of God, having perfected and ended His atoning work, to intercede on our behalf. As our King He reigns in glory and rules in His Church, "waiting until all enemies become His footstool" and "God is all in all."

If, therefore, we are not justified in believing that the sacrifice for the world's sin is now being presented or represented in heaven, neither are we justified in accepting the doctrine that in the Holy Communion we unite with our Lord in doing that which we have no clear scriptural authority for affirming He is now doing. If the sacrifice of Calvary is not re-presented in heaven, neither is it on earth. If, as we believe, it was accepted when it was offered, then, as it forms the ground of His continuous intercession above, so it is the basis on which we rest our faith and hope and offer our prayers and praises below. The Holy Communion is, then, to be viewed as the memorial of a past and completed sacrifice, whereby we are forgiven and accepted, justified, and sanctified, and not as a sacrifice which is being perpetually presented in union with our Lord in heaven.

THE SACRAMENT, A PLEADING OF THE SACRIFICE

If in the Sacrament, then, there is no propitiatory sacrifice for sin, and no re-presentation of the sacrifice once offered, we believe there is a pleading before God of the "finished" oblation. As in our prayers and intercessions we plead the merits and mediation of our Lord, and offer our praises and thanksgivings in His Name, so also, and especially, both by word and act, we plead in the Holy Communion the same merits and mediation, the same Name which is above every name, the same atoning sacrifice and prevailing intercession of Him who is our "Advocate with the Father Jesus Christ the Righteous," by whom and in whom alone, we, and all we offer, are acceptable to God. This is the sense in which the word "sacrifice" is applied by the earlier Christian Fathers to the Holy Communion. The Sacrament is the commemoration of the sacrifice in which and by which we plead before God,

even as Christ pleads, the permanent efficacy of His perfected sacrifice, as the ground of our forgiveness and acceptance, of our fellowship and service. The Sacrament is a memorial of a sacrifice, not a sacrifice. It is a representation and not a re-presentation of the oblation of the Cross. It is not a continuous offering of the atoning death, but a perpetual pleading of the Atonement made once and for all. This is the view of truth which to us appears most in harmony (1) with the typical teaching of the Old Testament, where the High Priest first offered the sacrifice and then entered the holy place to plead it before God ; (2) with the session of our Lord as Priest and King, pleading and reigning on the ground of His perfected and accepted atonement ; and (3) with the whole doctrine of the New Testament, which reveals a Father already reconciled to the world by the death of His Son and appeals to believers as already forgiven and accepted by the merits and mediation of Jesus Christ.

EUCCHARISTIC OR DEDICATORY SACRIFICES

With the conviction that in the Holy Communion there is no propitiatory sacrifice offered or re-offered, but rather the pleading of the sacrifice presented and accepted once for all, let us proceed to find in the Sacrament dedicatory and eucharistic sacrifices which express the very essence of our life in Christ. These are clearly defined as (1) "our alms and oblations" with "our prayers"; (2) "our souls and bodies," *i.e.* our complete selves ; and (3) "our praise and thanksgiving." And these we offer and present in and through Him by whose sacrifice and intercession we draw near in faith, assured not only of our own acceptance by Him, but of His acceptance of our sacrifices. They are offered to God as tokens and expressions of our hearts' deepest adoration and gratitude, as signs and evidences of our belief that all things are *from* God and *for* Him, and as means and agencies by which we enter into fuller fellowship with His will and work in the world. Every communion, then, is

not only a commemoration of Christ's death for us and a realization of His life in us, but also a consecration of our life to Him and for Him. It is to every faithful communicant the occasion when, most realizing the meaning and purpose and power of Christ's sacrifice, he offers and presents himself, soul and body, to be a reasonable, holy, and living sacrifice unto God, thus consecrating not only all that he is but all that he has. In other words, the whole life of the Christian has been redeemed with the precious blood of Christ, and to fulfil this redemption by the consecration of his whole life he lives. "Through Him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His Name. But to do good and to communicate forget not ; for with such sacrifices God is well pleased" (Heb. xiii. 15, 16). "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (1 Pet. ii. 5). "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light" (1 Pet. ii. 9). "Present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God" (Rom. vi. 13). "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. xii. 1).

"In full and glad surrender
I give myself to Thee,
Thine utterly and only
And evermore to be.
O Son of God, who lov'st me,
I will be Thine alone,
And all I have, and all I am,
Shall henceforth be Thine own."

F. R. HAVERGAL.

CHAPTER VII

"THE REAL PRESENCE" IN THE HOLY COMMUNION

THE doctrine of the "Real Presence" of our Lord in the Holy Communion is a subject on which there has been and is more discussion and division than on all others connected with the Holy Sacrament. We must, therefore, approach its consideration with befitting humility and charity. Only as we are conscious of our own mental and spiritual limitations, and are convinced of the right of others to define the same thing differently, can we hope for any advance in the knowledge of the mystery, as mystery "the Real Presence" undoubtedly is. At the same time, we must not withhold for any reason the witness of our convictions, but calmly and courteously state what we believe concerning this very difficult and wonderful side of our subject.

In the first place, there is a "Real Presence" in the Holy Communion. The celebration of the Sacrament is not only a "remembrance" of the sacrificial and atoning death of Christ; it is also a "communion" with His risen and glorified life. He died for us in the past. He lives for us in the present. The virtue and power of His death are in His life, and this life He is with us to give. "Where two or three are met together there am I." He is never really absent from any gathering of His people, and therefore He is always present at the Holy Communion. There are, however, degrees in the power of His presence, conditioned partly by His will and partly by our faith. There are times when He manifests Himself more powerfully, or when in greater power we realize His presence. Such a

time is surely when we obey His dying command and draw near to receive the fulness of His life in this blessed Sacrament. "The Real Presence" is, then, a most blessed truth, which we ought to realize more than we do. But there is a further sense in which the presence of our Lord in the Holy Communion ought to be realized. While He is always "in the midst" of His worshipping people, and reveals Himself most powerfully when they meet around His Table, we must differentiate between the purposes of His presence. In a general sense "where two or three are met together," He is there to bless, but the form of His blessing varies, and in this sense the immediate purpose differs. In hours of sorrow, *e.g.*, He is present to comfort us, and in times of difficulty to direct us. There are occasions when the power of the Lord is present to heal or to judge, to save or to guide. But in the Holy Communion the special purpose of His presence is to give, after a special manner, His own most precious body and blood to every communicant. He is, indeed, "in the midst" to gather us around Himself as our Redeeming Lord, to concentrate our minds on the mysteries of redemption and its most central truths, to cause us to remember His incarnate life and atoning death, and yet more to impart to us the merits of His body and blood, and the power of His resurrection. So then, in this three-fold sense, (1) as being "always with" us, "in the midst"; (2) as revealing Himself with greater power; and (3) as present for a specific purpose, we believe our Lord is really present in the Holy Communion.

NOT A CORPORAL PRESENCE

Secondly: "The Real Presence" is not a corporal presence. The Lord is not with us in body, for the simple reason that the body which was "given" for us has been spiritualized and glorified, and in this spiritual and glorious body He is now seated at the right hand of God. The substance of the bread and wine is not changed in

consecration into the substance of His Body and Blood, nor after consecration is the substance of His Body and Blood contained within the bread and wine. Transubstantiation and Consubstantiation are alike errors, the outcome of dubious mediæval theories or materialistic ideas of the Sacrament, and implying a literal interpretation of words which is subversive of evident truth. After consecration the elements of bread and wine are certainly changed in character, but not in constituent. They are solemnly set apart for sacramental purposes, but they continue simply bread and wine. How, then, are we to understand the Lord's words, "This is My body; this is My blood"? Our reply is, In the same way in which they were evidently understood by the Apostles. By an effort of imagination we must realize the scene in the upper room, and think the thoughts which must have filled their minds.

(a) The occasion was commemorative and figurative. The types and symbols of the Passover feast kindled their imagination and memory by means of material things. (b) With their minds moving in the sphere of the typical and symbolic, the Master followed His usual course of teaching by means of figures and emblems, as, e.g. "I am the Door," "the Light," "the Bread," "the same is My mother," and taking the bread and wine, said, "This is My body; My Blood." (c) It was impossible for the Lord literally to take His own body and blood into His own hands, and actually to give them to the disciples to "eat," and "drink." (d) Moreover, it is practically certain that the words were spoken in Aramaic, and, if so, the copula "is" would not be used; but even if we are compelled to assume some such copula, the physiological and moral difficulties of a literal rendering of the words are increased by the fact that the Lord evidently partook of the bread and wine Himself.—"I will not drink from henceforth of the fruit of the vine." (e) No surprise was expressed by the disciples, as would have been natural and even necessary if they had conceived the words literally—even the taste of blood being

forbidden by the law—nor is there a trace of any subsequent awakening of their minds to a fact which, at the time, they did not understand. (f) Moreover, the "Body" is defined as that which "is (being) given," and the "Blood" that which "is (being) shed." If these words referred to the natural body and blood of our Lord, they do not now exist, and cannot therefore be corporally present in the Sacrament: whereas if they be taken to refer to the glorified body by anticipation and transfiguration, we must assume a tremendous miracle for which there is not the slightest justification and an interpretation for which there is not the smallest suggestion, in the narratives. Further, any thought of glorified blood is both meaningless and unscriptural, nor is it conceivable that in the upper room the disciples literally ate and drank the glorified body and blood of the Lord. (g) If the words "This is My blood" are to be understood in a literal sense, so must we understand in the same sense the words, "This cup is (not My blood, but) the New Covenant." (h) After the words "This is My blood" the Lord still spoke of the wine as "the fruit of the vine." For these and for other reasons we hold that the language is symbolic and sacramental. The copula "is" undoubtedly expresses a real relation between the subject and the predicate, but the nature of the relation is always to be determined by the context, and is not necessarily to be accepted literally. In this case, the Lord, as His custom was, adopted the natural and material to represent the spiritual and supernatural, consecrating the bread and wine as the sacramental signs of His Body and Blood. According to the narrative, He first gave the signs and then explained the spiritual truths which they symbolized, and which, if rightly used, they conveyed. In St. Mark's account it is clearly stated that they all drank of the cup before the words, "This is My blood of the Covenant," were uttered. Such a method of first giving the material symbol and then its spiritual interpretation was in harmony with our Lord's usage. Cf. the miracle of the five thousand (St. John vi.), the

washing of the disciples' feet (St. John xiii. 3-17), the breathing upon them in the upper room (St. John xx. 22). We conclude, then, the "Bread and Wine" are not actually and literally, but figuratively and sacramentally, His "Body and Blood." Neither do they contain or enclose either His natural or His glorified "Body and Blood." In the Holy Communion there is no corporal presence of our Lord "in, with, or under the form of Bread and Wine." The literal interpretation breaks down, and the spiritual and sacramental sense of the words remains. The Lord is present, but not in a literal or corporal sense.

BUT A SPIRITUAL PRESENCE.

Thirdly: "The Real Presence" is a spiritual presence. The Lord is really, that is, spiritually, present in the Holy Communion. We need to beware of thinking of the spiritual as if it were in some sense not real, or even as if it were only a quality of the reality, whereas the spiritual is the real and the real the spiritual. In other words, the Real Presence simply means the Lord spiritually present. But there are two senses in which we may understand the phrase "spiritually present." It may be understood as "present after the manner of a spirit," or "present to our spirits only."¹ In the former sense the presence of our Lord is an objective presence, He is really with us in the Spirit; and in the latter sense the presence is a subjective presence, He is really with us in our spirits. Some have argued for the truth of the former and some of the latter as if the truth of either involved that the other was false. But there is no reason why both should not be true. The objective presence of our Lord in the Sacrament does not necessarily exclude His subjective presence in our hearts. We may, and as I think must, believe that, according to His own most true promise, He is present "in the midst" of His people—really, spiritually, and objectively present at the

¹ Bishop Jeremy Taylor.

Holy Communion, the Living Host of His faithful guests at the Holy Table. At the same time, we may and do also believe that He is present to give to us not only the virtues and blessings of His atoning death and glorified life, but His own very self, so that He is, in increased fulness, really, spiritually, and subjectively present in our hearts. According to our view of the Real Presence, the Lord is not present "in or under the form of bread and wine." He is present *at* (not *on*) the Holy Table as the Lord and Host of the feast, receiving His faithful guests, and bestowing upon them His bounties and blessings. We are not, therefore, to think of the Lord as for a time absent, and then, after the prayer of consecration, coming into the bread and wine, and being present on the paten and in the chalice, but rather to fix our thoughts upon Him as One who is spiritually with us, really present, from the beginning to the end of the service, to give to every believing recipient His own most precious Body and Blood. This He does when with faith we "take and eat" the bread, and "drink" the wine. "Then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ and Christ in us; we are one with Christ and Christ with us." In other words, as His ministers give the sacramental bread and wine—"the outward and visible signs"—He, the Lord Himself, gives His body and blood—"the inward part or thing signified." We receive from them into our hands the sacred symbols, and at the same time, we receive from Him into our hearts the blessed realities which they symbolize. They give the material, that is, the bread and wine, which is all that man can give. He gives the spiritual, that is, Himself, which He alone can give. There is, therefore, a twofold act both of giving and receiving. In the first place, there is the Lord's ministering servant who "delivers" the bread and the cup which all the communicants receive. In the second place, there is the unseen but present Lord who imparts Himself, both dying and living, whom only the faithful receive. It follows, therefore, that not necessarily to all the

communicants is the sacrament "the communion of the Body and Blood of Christ," but only to "such as rightly, worthily, and with faith receive the same." According to our Church's teaching, "The Body of Christ is given, taken, and eaten in the supper only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the supper is faith."¹ Again, "The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ."² We must beware, then, of confusing "the outward and visible sign" of the sacrament with "the inward part or thing signified," the bread and wine with the Body and Blood of Christ. We must also safeguard ourselves from separating the physical act of "taking and eating or drinking" the elements from the spiritual act of "remembrance" and "feeding on Christ in our hearts by faith." On the other hand, we must be on our guard lest we put asunder by our unbelief that which God hath joined together, viz. the two parts of the Sacrament. If only we "draw near with faith, and take this holy sacrament," realizing that in obedience to His word we are coming to the Lord Himself, verily and always present, He will, with the bread and wine, give to our hungering and thirsting souls Himself, "the true Bread," and "the true Vine." As we receive the sacred elements into our hands and bodies, so we also receive into our hearts and spirits the Living Lord who died for us. The Holy Communion is His own appointed "means" whereby are conveyed to us not only the virtues and blessings of His atoning death, but also the power and presence of His risen and ascended life. It is His own ordained channel by which He imparts to us the forgiveness and cleansing of "His precious blood-shedding," and enters our hearts, to be therein the source and strength of our lives.

To sum up: what we believe is that the Real Presence of

¹ Article XXVIII.

² Article XXIX.

our Lord is not a presence in any corporal, literal, or actual sense of the body and blood of Christ, nor is it a spiritual presence of our Lord limited to or confined within the elements of bread and wine. It is the Real Presence in a natural, personal, and spiritual sense of our Lord presiding at His own Table and by His own most gracious act bestowing upon every believing communicant with the bread and wine, "the body which was given," and the "blood which was shed" on Calvary's Cross, thereby assuring us of His sacrificial death and His glorified life.

"The Real Presence" is, in a word, the Lord present in the Sacrament He ordained. Therein by effectual signs, He gives Himself, as One who both died and lives for us, and would live, and live more abundantly, in us. In the Holy Communion, then, we gather around the Real Presence of our Lord—who is verily and indeed "in the midst." The Lord is the Real Celebrant, and the faithful are the true communicants.

"Here, O my Lord, I see Thee face to face ;
Here faith can touch and handle things unseen ;
Here would I grasp with firmer hand Thy grace,
And all my weariness upon Thee lean.

"Here would I feed upon the bread of God ;
Here drink with Thee, the royal wine of heaven ;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

"I have no help but Thine ; nor do I need
Another arm save Thine to lean upon.
It is enough, my Lord—enough, indeed ;
My strength is in Thy might, Thy might alone."

BONAR.

CHAPTER VIII

THE HOLY COMMUNION—PREPARATION FOR HOW IT OUGHT TO BE OBSERVED

NOTHING is of greater importance in life than the spirit in which we think and speak and act. The influence of our words and the quality of our actions are determined very largely by our motives and methods. It is not always *what* we say and do which matters most, but *why* and *how*. If this is true in common things, how much more is it true of sacred things? In the Holy Communion, *e.g.*, many miss so much its joy because they are not in the spirit of the service. They lose the blessing, not because it is withheld, but because they have not prepared themselves to receive it. That our Lord is always present at His Holy Supper, ready and waiting to bestow His grace, we have already seen, but can we always say, "My heart is ready, my heart is ready." "My soul is waiting, yea, longing for Thee, O God"? Must we not all confess that too often we forget the primary duty of careful preparation both of mind and heart? We have frequently taken it for granted that the grace we need will be given, as indeed it will, if we are able to receive it, but are we able, if we are not ready? How can we be ready if we are not prepared? "Open thy mouth wide," is the precept linked with the promise, "and I will fill it," but if our mouth is not "open," and "wide open," how can He "fill it"? Two things are necessary if we are to receive the fulness of blessing. Our hearts must be emptied and then opened. We must first empty our hearts of anything and everything we know to be contrary to His will, and

then open them to receive Him who fills us with His fulness. "If any man will open the door I will come in—according as there is room—and will sup with him, and he with Me." He will be our Guest, graciously accepting what we have to offer, and then He becomes our Host, bestowing upon us His royal bounty. Only, however, as we open our hearts can He enter, and only as they are emptied can they be filled. But whether the King comes to be our Guest or our Host we must prepare ourselves for so great an honour, and this we can best do on the lines laid down in the Catechism. "What is required of them who come to the Lord's Supper? To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and be in charity with all men."

SELF-EXAMINATION

The first step in fulfilling "what is required" of all communicants is to "examine themselves." This is never an easy task, and to some natures it is very difficult. But however difficult or distasteful, once we are convinced it is our duty we shall seek for grace to do it faithfully and fearlessly. Begin, therefore, with a prayer to the Holy Spirit, "Send out Thy light and Thy truth; let them lead me into every chamber of my soul and into every section of my life, that I may know myself fully and truly." Remember "all things are naked and open to the eyes of Him with whom we have to do," and resolve that nothing shall be covered and concealed from your own sight. In other words, do not try to hide anything from yourself even as you know nothing can be hid from God. Then proceed to examine your outer life—your words and actions, and afterwards your inner life—your thoughts and desires. Test your whole life by the will of God as it is embodied and unfolded in the life and doctrine of Jesus. He, and not your attainments, or the opinion of others, is your standard.

Ask yourself in your examination, "Would Jesus have done this or said that?" "Would He approve of my thoughts or sanction my aims?" The process cannot be otherwise than painful and humiliating, but it must be done. Only be honest and earnest, and you will have your reward. "The heart is deceitful above all things," and nothing is more deceptive than sin. The world, too, is very alluring and ensnaring, while Satan is sometimes "transformed into an angel of light." Strive, above all things, to be most sincere and thorough, and the Holy Spirit will then do His own work in your heart. It is He who "convicts of sin," and this is what we all need first and most. The conviction of sin will lead you to feel more and more the need of a personal Saviour to save you from the guilt of your sins, and an indwelling Sanctifier to deliver you from their power. It will also help you to be more humble and watchful in your own heart and life, and more tender and forgiving towards the faults and failings of others. Therefore let nothing and no one keep you from fulfilling the Apostolic injunction, "Let a man examine (prove) himself, and so let him eat of the bread and drink of the cup" (1 Cor. xi. 28), or from obeying the Church's exhortation, "So to search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God: but so that ye may come holy and clean to such a heavenly Feast in the marriage garment required by God in Holy Scripture, and be received worthy partakers of that Holy Table." Do not imagine from what has been said that self-examination is only to be observed in reference to the Holy Communion. It ought to be regarded as a daily duty.

"Sum up by night what thou hast done by day,
And in the morning, what thou hast to do;
Dress and undress thy soul; mark the decay
And the growth of it."

GEORGE HERBERT.

But in the special heart-preparation for your Communion it is the first and very important step. Set apart, therefore,

time at least the night before for quiet thought and prayer. Think of yourself, your sins and your Saviour. Pray the prayer, "Examine me, O Lord, and prove me : try my reins and my heart" (Ps. xxvi. 2). "Search me, O God, and know my heart : try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix. 23, 24).

SUBJECTS OF SELF-EXAMINATION

(i) REPENTANCE

"Whether they repent them truly of their former sins, steadfastly purposing to lead a new life."

If your prayer, "Examine me, O Lord," is accompanied by a resolute act of self-examination, the Holy Spirit will reveal to you first your own sins and sinfulness. In thought, word, and deed, you will feel how you have erred and strayed from God's ways, and have followed too much the devices and the desires of your own heart, how you have offended against His holy laws, and have left undone those things which you ought to have done, and done those things which you ought not to have done, and that every part of your nature is diseased with sin, there is no health in you. And now the question which confronts you is, Do I repent truly of these sins? "In the New Testament the original word for repentance literally, is *after*-knowledge, and then it signifies the change of mind consequent on this after-knowledge, and next, regret for the course pursued resulting from the change of mind consequent on this after-knowledge, and last of all change of conduct springing from all this."¹ Repentance, therefore, begins with *Conviction* of sin, passes into *Contrition* for sin, leads to *Confession* of sin, and ends in *Conversion* from sin. Its beginning is due to the gracious influence of the Holy Spirit. He it is who, as we have seen, "convicts of sin." He sheds His light in our souls whereby we see what

¹ (The late) Archbishop Trench.

sin is and wherein we have sinned. He brings about this "after-knowledge" so that we perceive and know that while God loves the sinner, He hates his sin. To Him it is "the abominable thing." It is "the transgression of the law" of perfect love. It is "unrighteousness" and, therefore, wickedness. It is the original source of all the suffering and misery in the world. Its "wages," *i.e.* its deserts and results, "is death," *i.e.* separation from God. It robs God of the soul and the soul of God. By repentance, therefore, the real nature and consequences of sin are realized. The primary question is not—What do I think of sin? nor, What do others say of it? But what does God think and say concerning it? His thoughts are not our thoughts, nor are they the thoughts of other men. Many to-day are speaking lightly and thinking nothing of sin. Some are excusing it and some even denying it. But let it be your aim to think God's thoughts after Him and to learn what He teaches of sin in His holy word.

Secondly, Conviction passes into contrition for sin. We cannot know what sin is without feeling sorry we have sinned, and the sorrow we feel is not merely for the consequences of sin, but even more for the sin itself. We see how that sin has revealed to us the sorrowing, suffering love of God, even as the sorrowing, suffering love of God has revealed to us what sin is. In His tender love towards mankind the Father sent His only begotten Son into the world, to take upon Himself our sins, to become sin for us, and for our sins to die on the Cross.

"We may not know, we cannot tell,
What pains He had to bear,
But we believe it was for us
He hung and suffered there."

When by faith we "behold the Lamb of God which taketh away the sin of the world," and realize that

"He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by His precious Blood,"

then it is that "with a broken and a contrite heart" we mourn over our sins which caused Him thus to suffer and to die. Nor in the light of His mysterious sufferings for us can we fail to remember how we have caused others to suffer by our sins and, indeed, brought suffering upon ourselves. Sin is often the cause of sorrow and suffering. Sorrow and suffering are frequently the effect of sin.

Thirdly, Contrition leads to confession of sin. To know and feel the sinfulness of our sins is not sufficient. We must acknowledge and confess them first to God. This is required of Him as a condition of forgiveness. "If we confess our sins He is faithful and just to forgive." If we do not confess, forgiveness is impossible. In addition, we must also "confess our faults one to another," and be ready, cost what it may, to acknowledge our wrongdoings to those whom we have wronged.

Lastly, Confession ends in conversion from sin. To confess and not to forsake our sins is to utter vain words. Such confession is worthless and finds no pardon. True repentance is that "whereby we forsake sin," and "steadfastly purpose to lead a new life." It issues in conversion or, in other words, a turning from sin to God.

Now that you understand, if not before, what repentance is, examine yourself whether you "repent truly of your former sins, steadfastly purposing to lead a new life." Are you willing to learn at the feet of Jesus what sin is? At the foot of the Cross do you feel truly sorry for your sin? Are you ready to confess your sins? Will you renounce or give up all that you know or feel to be wrong? If so, your repentance is real and you have taken the first step in your preparation for drawing near to the Holy Table of the Lord.

(ii) FAITH

"Whether they have a lively faith in God's mercy through Christ with a thankful remembrance of His death."

The second subject for self-examination is, "whether we have a lively" (or living) "faith in God's mercy through

Christ, with," as always issuing therefrom, "a thankful remembrance of His death." Faith is the act of the soul by which we see the things which, to the natural eye, are invisible. Faith is more than thought or opinion. It is less than knowledge and assurance. It is trusting the testimony of another, accepting his word as true, relying on his promise, confiding in him. What faith is then between man and man, it is identically the same between man and God. It is not something different, but the same thing. To have faith in God is to trust His testimony, accept His word, rely on His promises, or, in short, to confide in Him. Such faith is "lively" or living. It moves, it feels, it works. It is not dead, it is not unconscious, neither is it inactive. It inspires the heart, directs the will, and controls the life. And such faith we have "in God's mercy through Christ." The Divine power, wisdom, and goodness are revealed everywhere, but "in this was manifested the love"—the mercy—"of God toward us, because that God sent His only begotten Son into the world that we might live through Him." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iii. 9, 10). "God commendeth His love to us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). "God is love." By love He brought man into being and is therefore "loving unto every man." But though man ceased to love God with a sinless love, God did not cease to love man with a perfect love. His love provided a Saviour to redeem man from sin and restore him to love. This is His "mercy" manifested in and through Christ to all who have a living faith in Him. Faith believes what God reveals and accepts what God offers. It simply takes God at His word that "whosoever believeth in Him shall not perish, but hath everlasting life." For by faith we become so united to Christ that our sins are taken away and His life is ours. We are one with Him and He is one with us. The believer and the Saviour are indissolubly united in love and in life. Thus faith issues in a "thankful remembrance" of the death which

Christ died for us, in order that we might never die, but live in His blessed fellowship and holy service.

• From self-examination on repentance proceed to examine yourself now on faith. Remember that as repentance without faith is incomplete, so faith without repentance is insincere. The reality of your repentance will lead you to believe, and the sincerity of your faith will help you to repent. You cannot isolate the one from the other. They cannot exist apart. "Repent and believe" was the gospel Christ preached. "Repent and believe" was the message the apostles proclaimed. Never repent without believing, and never believe without repenting. Sorrow for sin does not bring pardon, and yet pardon always leads to sorrow for sin. Try, then, to trust in God's never-failing mercy through Christ. Believe in the infinite and unchanging love of your Heavenly Father as "manifested" in the gift of His only begotten Son. Come in your heart to the Cross and there behold Him who died for the whole world and, therefore, for every soul. Say to your Lord and to yourself—

"Thou hast died for sinners,
Therefore, Lord, for *me*."

"He loved me and gave Himself for me." Will you not trust yourself to such love, and in trusting, give yourself to Him who loves? For, remember, believing is not only receiving but giving. As you trust you both receive and give. You receive His love to you, and give your love to Him. Ask yourself, then, "Have I, then, this lively faith in God's mercy through Christ? If my faith is living it will lead me to love Him and to serve Him. I shall then have "a thankful remembrance of His death," and try to show forth His praise not only with my lips but in my life. Your faith may seem weak and not strong, but if it is living and not dead, it will grow as you feed it, and as you exercise it so it will develop. Your love as the outcome of faith may appear fickle and not stable, but it, too, will become firmer and stronger as you love and serve Him. Doubts may come, but

do not be discouraged. They are "the fiery darts of the wicked one," the great doubter. Do not be disheartened because you do not love Him as you feel you ought. This is a sign of healthy life. In your self-examination pray, "Lord, I believe; help Thou my unbelief." "Lord, increase my faith." "Oh, for grace to love Thee more." "Grant that a thankful remembrance of Thy death for me may ever lead to a grateful offering of my life to Thee." And as you thus pray, He will fulfil the desires of your heart.

(iii) LOVE

"Whether they be in Charity with all Men"

Charity is a word which has become more or less restricted to gifts to others, especially to the poor. But as used in the Prayer Book and the New Testament it means much more than this. It expresses not love, but Christian love, or, in other words, pure love, true love, the nature and power of love as Christ taught and lived it. He loved all, the rich and the poor, the old and the young, the evil and the good. He loved even those who hated Him, His enemies as well as His disciples. And as He loved all, so for all He lived and suffered and died. This, then, is charity, or Christian love. It is "the love of God shed abroad in our hearts by the Holy Ghost." To be "in charity with all men" is to have Christ's love in us. It is to love "all men," not so much with our love but with His, with His love purifying, strengthening, and directing ours. How difficult this is we all know, but however difficult, it is not impossible—otherwise our Lord would not have commanded it. He never enjoins the impossible. What he commands He gives us grace to fulfil. In other words, we can obey if we will, that is, if we will seek His strength to do what He commands. "All men" includes those who love us and those who do not, and even those who may hate us. We all naturally love those who love us. Love begets love. "Do not even the publicans the same?" But the Christian law demands that

which nature cannot give. It involves the possession of grace in our hearts. "Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, Love your enemies and pray for them that persecute you, that ye may be sons of your Father which is in heaven." Only as we are "sons," children of God, living with His life in us, can we "love our enemies" with His love and thus prove that we are "sons" indeed. To do this we must call to mind that "even while we were enemies" God loved us, and indeed we only "love Him because He first loved us." So also we must remember that His love embraces "all men," and as it penetrates our heart and dominates our life, we, too, will love "all men" with His love. What we need is constantly to examine ourselves by the standard of Christian charity, and especially ere we come to the Feast of love. Think, then, of how much you owe to the love of God, in your creation, in your preservation, in all the blessings of this life, most of all, in your redemption by Christ Jesus, in the means of grace and the hope of glory. Think of His love as being the motive power in the hearts of those who love you, your parents, your husband or wife, your children, your relatives and friends. Think, again, of your indebtedness to their love as being the expression of His. Think once more, of any who may not love you, who may even be "your enemies," and examine your own heart to see if you have in any way contributed by neglect or indifference, by careless word or hateful deed, to their enmity, or whether you have striven to "conquer them by love," "to return good for evil," and "to overcome evil with good." Think, lastly, of "the whole world," your parish, your country, the Jewish people, all races of men, and ask yourself whether you have done all you could to make known to them the love of God in Jesus Christ. Have you prayed as fervently, given as cheerfully, worked as earnestly for the extension of the Kingdom of God as you ought to have done? Have you realized that the evangelization of the world is the primary duty of the Church, and, therefore, that it ought to

stand first in your prayers and alms, your thoughts and work? "To be in charity with all men" is, in a word, to live the Christian life, to live as Christ lived, to "follow the footsteps of His most holy life." At whatever cost you must, therefore, pray and strive—praying as you strive—to be kind to the unkind, true to the untrue, loving to the unloving, forgiving to the unforgiving, and "in charity with all." There are times when you cannot say what you think or show what you feel, owing to the unyielding and unbending attitude of others. They may resent or refuse any effort you may make to bring about a better, kinder feeling. You cannot always do what you would, even if you always do what you can. In such cases you may be assured that where the deed cannot be expressed by the will, the will is accepted for the deed. In words taken from the Communion Office, "If one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him and to make amends for that he himself hath offended, and the other party will not be persuaded to a godly unity, but remains still in his frowardness and malice, the minister in that case ought to admit the penitent person to the Holy Communion." Everything, therefore, depends upon the state of your heart. Is it forgiving and forbearing? Are you anxious and praying for that charity which "is not easily provoked, thinketh no evil, rejoiceth not in iniquity, beareth all things, believeth all things, hopeth all things, and endureth all things"? Remember that without it "all our doings are nothing worth," and that with it we have "the very bond of peace and of all virtues."

"Gracious Spirit, Holy Ghost,
Taught by Thee, we covet most
Of Thy gifts at Pentecost,
Holy, heavenly love.

"Love is kind, and suffers long,
Love is meek, and thinks no wrong,
Love than death itself more strong;
Therefore give us love."

BISHOP WORDSWORTH.

CHAPTER IX

THE HOLY COMMUNION—ITS OBSERVANCE WHEN WE OUGHT TO COME

To the question, when, or how often, ought we to come to the Holy Communion, there is no authoritative answer outside the voice of conscience. In this, as in other matters, the Church simply lays down certain principles of conduct, leaving their application to the judgment of the individual. There can, however, be no doubt that in the primitive Church the Holy Communion was celebrated every Lord's Day, and that all true members were regular communicants. Then, there was neither a non-communicating Christian of full age excepting under censure or discipline, nor a Sunday, as we now call the Lord's Day, without the service of the Holy Communion. That the Church of modern times falls far short of the primitive ideal in these two respects we know to our sorrow and shame. Still, there are not wanting signs of a revived life which moves steadily forward in the direction of restoring the Sacrament to the place it occupied in Apostolic times. If, however, the custom of the early Church cannot be accepted in all cases as the standard of practice for the present day, at least we can adopt two principles to guide our conduct. In the first place, we ought to attend *frequently*, a duty which is assumed in St. Paul's phrase "*As often as ye eat this bread and drink this cup*" (1 Cor. xi. 26) ; and in the second place, we ought to attend *regularly*, that is, at stated times according to rule. These two principles, if adopted, would secure that at least once a month every communicant was present at the Lord's Table, although in very

many cases a more frequent attendance is desirable. Certainly all the great festivals of the Church, and where possible other Holy Days, ought to be celebrated by an act of Communion. But whatever rule conscience and experience lead you to adopt, see to it that it *is* a rule and one not lightly to be broken. Much of the sad and distressing irregularity which prevails amongst Churchmen in reference to the Holy Communion is due to the lack of a definite rule of attendance. Make, therefore, a rule and enforce it upon yourself. See that it combines regularity and frequency. Many attend on alternate Sundays, and some, in harmony with primitive practice, every week. But however you are led to decide, keep to your decision even when you are from home, on business or holidays. Be very strict with yourself, and do not easily allow exceptions to be made.

Early Communion

On the further question of the time in the day when you ought to come to the Holy Table, the Church is also silent. For young men and women, at least, the early celebration is, as a rule, the best. You can then devote your first thoughts to things which are first, when the mind is more alert and vigorous, and the heart is less burdened and occupied. But here, again, the Church leaves the matter to the individual conscience to decide at what hour of the day each communicant can most profitably come. What is more important than the time, is the spirit in which you draw near, and if you find that you can come better and better come at a later celebration, then remember that in so doing you are not acting contrary to any rule of the Church.

Fasting Communion

In this connection the question of taking food before Communion is sometimes raised, and fasting is not infrequently recommended and even enforced. If you think or feel, especially if after experience you find, that abstinence from food is an aid to your mental alertness and

spiritual receptiveness, then by all means fast. But remember that nowhere in the Prayer Book is there any rule which makes Fasting Communion a duty or obligation. With some it may be personally profitable, with none is it ecclesiastically necessary. You may require it of yourself in your own spiritual interests, but it is not imposed upon you by the authority of the Church. As a principle it can never be wrong to do what Christ did, and if "after supper" He instituted the Holy Communion, you are justified in taking food before receiving that blessed Sacrament, always provided that it does not hinder your personal devotions.

Evening Communion

The same principle applies to evening celebrations, where they have been adopted to provide that "every parishioner" may have the opportunity of coming to the Holy Communion. The custom is a modern return to primitive practice, and although it is undoubtedly contrary to the usage of many centuries it cannot be condemned on Scriptural grounds or by any law of the Church. If, "when the evening was come, He sat down with the Twelve" and the Lord instituted the Holy Communion, it cannot be "a profanation of the Sacrament" to observe it at the close of the day. It is not "irreverent" to follow the example of the Apostolic Church. And although good and sufficient reasons, without doubt, brought about the change from the evening to the morning as the usual time of the celebration, the altered conditions of life especially in our great cities, justify a larger liberty being conceded in such matters to those who feel it right to claim it.

CHAPTER X

THE HOLY COMMUNION—SOME EXCUSES FOR NOT ATTENDING

A REASON may be an excuse, although an excuse is not always a reason. Sometimes, *e.g.*, reasons are given by persons who do not attend the Holy Communion which, when they are examined, are found to be unreasonable and therefore only excuses.

One of the most common of such excuses is that of personal unworthiness. "I am not worthy," you may say or feel, and on this account, you may be tempted to stay away. But before yielding to such a subtle snare of Satan to rob you of this blessed means of grace, ask yourself, "Does not my Lord know what I am, when He bids me come?" "Can I, indeed, ever hope to become worthy to be His guest?" "Will disobedience to His command make me less unworthy?" "Surely, if you tarry till you're better you will never come at all." Moreover, all who come confess to their unworthiness in the words of the service, "we are not worthy," while the fact that you feel as you do is the best reason why you ought to come and the worst excuse why you should stay away.

Again, you may think that because you do not fully understand the Sacrament you ought to wait until you do. But this, again, is an unreasonable excuse, for the simple reason that no one comprehends its full meaning. Nothing proves this more than the differences of opinion which exist concerning "these holy mysteries." Besides, we all experience more than we understand, and yet it is by experience that we understand more. In other words, experience

teaches us what without it we can never know. We cannot understand, *e.g.*, the processes of digestion and assimilation, and yet we never make this an excuse for not eating. We eat because we experience the benefits of food, even though we cannot grasp how it satisfies and strengthens us. How foolish and even wicked it is, then, to deprive our souls of the experience by which we shall understand better that which can never be fully understood, because we fail to comprehend how we are spiritually strengthened and refreshed by the Body and Blood of Christ.

Once more, you may hear it said by some, that they "are no better for coming and no worse for staying away"; and fearing lest the former may be true of yourself also, you are tempted to think that the latter may prove equally true. But, in reply to such, you will never allow other people's feelings or conduct to be the standard and guide of your own. Feelings are often deceptive and always uncertain, while conduct is the outcome of many combined and even conflicting motives. If "the outward and visible sign" is received without the "inward and spiritual grace" it is due to the want of sincerity and reality on the part of the recipients, not to the Sacrament and still less to the Lord, Who ordained it as a "means" and "a pledge." But if others do not "draw near with faith," that is no reason why you should stay away in unbelief. If they will not "eat that which is good," why should you on that account refuse the heavenly feast?

Finally, you may have some burden on your conscience, some trouble in your mind, some sorrow in your heart, and because you cannot find pardon, relief, or comfort, you may be tempted to stay away from the Holy Communion. If this be so, never despair of the love of God. "He giveth power to the faint, and to them who have no might He increaseth strength." Moreover, "His mercy endureth for ever." In your sins and sorrows, your trials and temptations, your Saviour is ever calling, in tenderest tones of deepest compassion, "Come unto Me and I will give you rest."

But if you are still afraid or ashamed of coming, do not hesitate to seek the counsel and help of some godly minister, preferably your own, and "open your grief" and its cause to him. By his experience and sympathy, his position and authority, he will doubtless be able to comfort and counsel you, and to assure you, in Christ's name, of His forgiveness. But on no account let anything lead you to give up coming most regularly and reverently to your Lord at His Holy Table. There He is ever waiting to receive and pardon, to comfort and bless you. If you are absent He is always present. Why, then, should you stay away, when He bids you come? Turn, then, from all who would, by any pretext, persuade you to give up coming. Set aside any feelings of unfitness which would hinder or discourage you in drawing near. Listen only to your Lord, and obey His voice, even though it be with "fears without and fightings within," and you will find how full is His forgiveness and how precious is His peace.

"No, not despairingly,
Come I to Thee ;
No, not distrustingly,
Bend I the knee,
Sin hath gone over me,
Yet is this still my plea,
Jesus hath died.

"Lord, I confess to Thee
Sadly my sin ;
All I am, tell I Thee
All I have been.
Purge Thou my sin away,
Wash Thou my soul this day ;
Lord, make me clean."
BONAR.

CHAPTER XI

THE ORDER OF THE ADMINISTRATION—ITS METHOD AND STRUCTURE

THERE is no greater mistake than to suppose that "the Order for the administration of the Lord's Supper or Holy Communion" is either an "order" without method or a service without structure. It is an ordered method by which we are led step by step upward through the central act of worship to the final Benediction. It is a structure built up by certain principles which are in harmony with the New Testament and the primitive liturgies. We cannot be too thankful that, during the Reformation of the sixteenth century, the Church of England, as the national branch of the Catholic Church, reformed herself from within, thus preserving her historic continuity while removing the excrescences of mediæval times. This she did by appealing to the authority of the Scriptures and the testimony of primitive usage, and retaining all that was in harmony therewith. The process was slow and gradual. It could not, with safety, have been otherwise, especially as political and unspiritual forces were combining with efforts which were spiritual and religious. The first official attempt to express the reforming movement in the Church, and to supply the needs which it produced, was the issue of the Litany in the English tongue in 1544, and this was followed by "the order of the Communion" in 1548. The first Prayer Book was published in 1549, and may be described as both a compromise and an overture. Satisfying neither party in the Church, it was revised, and the second Prayer Book was

issued in 1552. "After the set-back of Mary's reign and the accession of Elizabeth, "the third act of uniformity," which re-enacted the second Prayer Book, was passed in 1559. As a result of the "Hampton Court Conference" between the Church and the Puritans, in 1604, certain minor alterations and additions were made, and the Prayer Book was reissued the same year. The last revision took place in 1662, and it is this version we now use.

The Prayer Book embodies the doctrine and expresses the worship of the Church of England. But as the Church of the sixteenth century was not a new church, so the Prayer Book was not a new book. The former is the ancient, historic, and national branch of the Apostolic Catholic Church, reformed on the principles of primitive Christianity. The latter is the product of many minds directed by one spirit, and combining the devotions of all ages. It will be remembered that when the Roman mission to Britain landed in 597, Augustine, its leader, reported to Pope Gregory, his master, the existence of an already organized Church, with its bishops and clergy, its service books and uses, the latter having affinities with the Eastern Church and liturgies. Gregory's counsel to Augustine allowed a reasonable latitude in such matters, and, owing to this fact, together with the influence of Celtic and other missions in Britain, a ritual uniformity was not enforced. In this way various "uses" sprang up in different parts of the Church of England. In the main these separate service books agreed, but in some important details they differed, while all through mediæval times the Church of Rome claimed a dominion over the Church of England, which was again and again ignored and denied. Like other national churches, the Anglican Church was Romanized, without becoming Roman. In this and other ways the purity of her faith and the simplicity of her worship became, in course of time, corrupted by false doctrine. Hence the need for the Reformation, and its civil and religious results, for which we cannot be too thankful. The Reformation was not, however, a formation of

a new Church, but a re-formation of the ancient Church on the lines of the Apostolic and Primitive Church. Of this re-formation the English Prayer Book, like the English Bible, is the product. It is, therefore, a link with the ancient past and indeed with all ages, including, of course, the Reformation period. It is important that, as churchmen, we should bear in mind these facts and principles, especially as throwing light upon the structure and method of our Communion Service. Indeed, it may be said that the most striking illustration of the principles of the Prayer Book is found in the form and matter of "the order of the administration" of the Holy Communion, especially in its points of contact with primitive doctrines and its points of contrast with mediæval errors. The Church clearly proceeded with a twofold end in view, to purify and to simplify the Order of the Communion—to purify it from the errors which had gradually crept in and to simplify it after the manner of primitive times. This involved the "turning the Mass into a Communion," and it will be observed in this connection that in the Order of Administration there is no provision made, not even a suggestion given, of non-communicating attendance. The analysis of the following chapter will show that the three divisions of the service indicate the principles of its structure. The Ante-Communion is the preparation through penitence, confession, and absolution to faith, love, and obedience. Then follows the Communion in which by faith we enter into closest fellowship with Christ in His death and life. This issues in the Post-Communion or Eucharistic part wherein through thanksgiving we pass to oblation and praise ending in abiding benediction.

CHAPTER XII

THE ANALYSIS OF THE COMMUNION OFFICE

THE COMMUNION OFFICE is divided into three parts—

(i) THE ANTE-COMMUNION, to the end of the Prayer for the Church Militant.

(ii) THE COMMUNION, to the end of the administration.

(iii) THE POST-COMMUNION, from the Lord's Prayer.

(i) THE ANTE-COMMUNION consists of—

(a) *The Lord's Prayer and the Collect for Purity*, to prepare us for the holy service.

(b) *The Ten Commandments*, to reveal God's holiness and our sinfulness.

(c) *Collects for the King*, and in him for the nation and empire he represents.

(d) *The Collect, Epistle and Gospel*, as prayer based upon Scripture appropriate to the season.

(e) *The Nicene Creed*, our confession of a common faith, and our unity in it.

(f) *The Sermon*, to convert the sinner and build up the believer.

(g) *The Offertory*, to express our gratitude to God and sympathy with the Church and poor.

(h) *Prayer for the Church Militant*, a comprehensive intercession for the whole Christian community on earth.

(ii) THE COMMUNION proper consists of—

(a) *The Exhortations*, which are also instructions in the nature and necessity of the Sacrament.

- (b) *The Short Exhortation*, declaring the spiritual state of those invited to the Communion.
 - (c) *The General Confession* of sin and repentance, with prayer for forgiveness and amendment.
 - (d) *The Absolution*, declaring God's readiness to forgive and restore, and praying that His grace may be received.
 - (e) *Comfortable Words*, to assure us of the freeness and fulness of Redeeming love.
 - (f) *The Eucharistic Thanksgiving* in response to the blessings of the gospel.
 - (g) *Prayer of Humble Access*, confessing our unworthiness to draw near to the Feast and praying for a true communion with its priceless blessings.
 - (h) *The Consecration*, the solemn dedication of the elements for sacramental purposes.
 - (i) *The Administration*, in which we receive the holy bread and wine into our bodies, and, with them, the sacred Body and Blood of Christ into our souls.
- (iii) THE POST-COMMUNION consists of
- (a) *The Lord's Prayer*, the united prayer of the communicants as the household or family of God.
 - (b) *The Prayer of Oblation*, in which we consecrate ourselves to the Lord and His service.
 - (c) *The Thanksgiving Prayer*, in which we thank God for communion blessings and pray that we may live more worthily of His grace.
 - (d) *The Gloria in Excelsis*, the ancient Eucharistic hymn of praise.
 - (e) *Collects* for various blessings according to our need.
 - (f) *The Benediction*, after which we depart with the blessing of the Triune God resting upon and remaining with us.

(i) THE ANTE-COMMUNION

The Rubrics are the rules to guide and help us in the order of the service. They are so called because they were originally printed in red, as they are now generally printed in italics, to distinguish them from the text.

The 1st Rubric is intended to protect the Sacrament from unworthy recipients by providing that the Curate (*i.e.* one who has the cure or care of souls) may personally know each communicant.

The 2nd Rubric defines the Curate's duty in the case of "an open and notorious evil liver," or of one who has done wrong "in word or deed" so as to cause a scandal or offence. He must make it known, both to the offender and others, that unless and until repentance has been proved by amendment such person cannot rightly be admitted to the Holy Communion.

The 3rd Rubric requires that "the same order" shall be used if "malice or hatred" is seen to "reign" between those who are communicants, provided that if complete reconciliation be unattainable, the penitent person who either forgives or is willing to forgive the other, shall be permitted to come. The disciplinary power of the Curate is, however, subject to the "Ordinary" (or Bishop), whose action must be governed by "the Canon" (or rule) of the Church.

The 4th Rubric allows for an alternative position of the Holy Table at the time of Communion, either "in the Body of the Church" or "in the Chancel." The constant removal of the Holy Table was, however, attended with such inconvenience, and perhaps irreverence, that by universal practice it is now left standing "at the uppermost part of the Church or Chancel," suggesting that our worship is only acceptable as it is offered in communion with our Ascended Lord, and that the Holy Communion is the highest act of our common worship. The position of the Priest at the Holy Table as ordered is ambiguous. "The north side" is understood by many to mean "the north end," in which case the Celebrant is required to face south; while others interpret the rubric to refer to the position of the Priest after the Holy Table was removed to the Body or Chancel for a celebration, in which case he stood facing east. The former has been the general rule since 1552, although there is evidence that "the eastward position" "occasionally survived." The latter was, however, allowed by the "Lincoln Judgment" and declared to be "without doctrinal significance." Both positions are therefore permissible. Where "the eastward position" is adopted, the Celebrant is to be understood not as mediating between God and the people as a priest in a sacerdotal sense, but as leading the

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION

- ¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*
- ¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he have recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*
- ¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*
- ¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are*

people in the worship of God. Where "the north side" is the rule, the way to the holiest without the necessity of an intervening priest is significantly emphasised. The Priest stands on one side to express in symbol the truth of the New Testament, that nothing and no one must stand between the sinner and communion with his Saviour.

THE LORD'S PRAYER is the most appropriate opening to this as to other services or parts of services. Before 1549 it formed part of the Priest's private devotions when it was directed to be said here, the custom, however, for the Priest to say it alone continuing, as it prevails to the present time. By this prayer—so complete and perfect, our standard and pattern—we are taught by our Lord (1) to pray as children asking blessings of God "our Father"; (2) to pray first for the things which pertain to His glory; and (3) to pray also for the supply of our common needs in body and in soul.

THE COLLECT, dating from very early times, was introduced with the Lord's Prayer in 1549, and is divided into three parts. First, the address, by which we are led to approach God as omnipotent and omniscient. Secondly, the petition, in which we pray for the cleansing of our hearts by the inbreathing—"inspiration"—of His Holy Spirit. Thirdly, the purpose of the prayer, that we may love Him more perfectly and serve Him more worthily.

THE COMMANDMENTS were inserted in 1552, as the summary of God's law for man's life. According to the teaching of our Lord, who came "not to destroy the law, but to fulfil it," they are to be interpreted (1) in the spirit and not the letter; (2) as requiring the opposite virtue to that which is forbidden; and (3) as including not only the outward word or action but also the inward thought and desire. They are read (1) to reveal to us the holy law of God, and therefore our own sinfulness by disobedience—"by the law is the knowledge of sin"; (2) to remind us of Him who fulfilled and satisfied the law for us in His life and by His death; and (3) to direct us how to pray that His "will" may be more and more done *in* us and *through* us "as it is done in heaven."

"*My duty towards God* is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength."

God is the supreme object of our life's devotion. To devote our lives to any other object is to have "other gods."

"*My duty towards God* is to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him."

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (S. John iv. 23). The commandment forbids the worship of God under a material form, and requires spiritual worship.

appointed to be said. And the Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name ; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister. GOD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

"*My duty towards God* is to honour His holy name and word."

"Holy, Holy, Holy is the Lord." The commandment forbids all irreverent or impious use of God's name in thought, word, or deed. Our rule of life must be to serve Him, "with reverence and godly fear" (Heb. xii. 28).

"*My duty towards God* is to serve Him truly all the days of my life."

A "sabbath" or rest day, primarily for holy worship and service, is God's law for man from his creation. It was so observed by our Lord and is obligatory on all Christians. We ought, therefore, to reduce ordinary work for ourselves and others as much as possible, and devote the Lord's day to the spiritual benefit of all. "The Sabbath was made for man," *i.e.* for the *whole* man, body, soul, and spirit, and as far as possible for *all* men—"so that the Son of Man is Lord even of the Sabbath" (S. Mark ii. 27, 28). The Resurrection day was from earliest times adopted as the Christian Sabbath.

"*My duty towards my neighbour* is to love him as myself, and to do to all men, as I would they should do unto me; to love, honour, and succour my father and mother; to honour and obey the King and all that are put in authority under him; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters."

Parental and other rightful authority (subject to the authority of God) was recognized by our Lord. In all things He is our example. "Render to all their dues—honour to whom honour" (Rom. xiii. 7).

"*My duty towards my neighbour* is to hurt nobody by word or deed, to bear no malice or hatred in my heart."

Hatred is the seed of which murder is the fruit. The principle is the same. As God loves all, so all ought to be loved by us—even if it be only with the love of pity.

"*My duty towards my neighbour* is to keep my body in temperance, soberness and chastity."

The body as well as the soul has been redeemed. It is "the temple of the Holy Ghost," therefore you ought to "glorify God in your body" (1 Cor. vi. 19, 20).

"*My duty towards my neighbour* is to be true and just in all my dealings; to keep my hands from picking and stealing."

Life, with all its powers, possessions and opportunities is given for the service of God and man. We can only serve as we submit all

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

things to God's will and live as "members one of another" in justice and mercy.

"*My duty towards my neighbour* is to keep my tongue from evil speaking, lying and slandering."

Language is a mysterious and far-reaching power for good or for evil. "The tongue is a little member—a fire. Behold how great a matter a little fire kindleth" (James iii. 5, 6).

"*My duty towards my neighbour* is not to covet or desire other men's goods, but to learn and labour truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me."

Covetousness is a form of "idolatry" (Col. iii. 5). It fosters discontent and a false view of life (Luke xii. 15). It also excludes from the Kingdom of God (1 Cor. vi. 10).

After each commandment we pray for "mercy" because in heart, if not also in word and deed, we have transgressed. We pray also for the desire and the power "to keep" the law more perfectly in the future.

At the close we pray that "all" these laws may be written by the finger of God "in our hearts," in order that we may love His Commandments which, rightly understood, are a revelation of His love.

THE COLLECTS FOR THE KING were composed in 1549. Scripture enjoins, patriotism constrains, and loyalty inspires us to pray for our Sovereign and Ruler. His position and authority, his character and influence count for so much in the common life of the nation, the empire and the world, and justify the prominence which is given here and elsewhere to such petitions (*see* 1 Tim. ii. 1, 2).

The first Collect opens with an acknowledgment of God's everlasting Kingdom and infinite power. Then, with a prayer for "mercy upon the whole Church," it passes to the central thought, that the King's heart may be so ruled that, as the servant of God, he may seek first the Divine "honour and glory," and that "all his subjects may faithfully and loyally serve him according to the word and will of God."

The second Collect begins with the assurance from Scripture that "the hearts of Kings" are guided and governed by God, and then prays that our own King may be so ruled and led as to "seek first the Kingdom of God and His righteousness," and so preserve "the wealth (or well-being), peace and godliness" of the people.

Minister. Thou shalt not bear false witness against thy neighbour.

• *People.* Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *GEORGE*, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy Servant, our King and Governour, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and

THE COLLECTS, EPISTLES, AND GOSPELS compose the variable parts of the service. Beginning with the Advent (or Coming) of Christ, the Church leads us on in succession, from season to season, to the great facts of our faith, up to the glory and mystery of the Trinity, thus embracing the whole cycle of Christian doctrine. Then, during the Sundays after Trinity we are led from faith to life, from doctrine to duty, from creed to conduct.

When the Epistle is read, according to ancient custom, we sit, although some prefer to continue kneeling. But to hear the Gospel we stand, to show our reverence for its supreme authority. In many churches the primitive practice is preserved of saying before it is read, "Glory be to Thee, O God," and afterwards, "Thanks be unto Thee, O Lord, for this Thy holy Gospel."

THE NICENE CREED—so called because it was formally adopted at the Council of Nicæa (325)—is one of the three great confessions of the Church's belief as contained in Holy Scripture. It was composed especially to express and confirm the faith in respect to the nature of our Lord as very God and very Man. Later (381) the Council of Constantinople added certain clauses respecting the personality and work of the Holy Spirit. By this confession the Church condemned certain false notions or heresies which had arisen and which in some quarters still exist. In form, it follows the earlier and baptismal confession known as the Apostles' Creed, that is, it declares the Christian faith in the Father, the Son, and the Holy Ghost, three Persons in one God, redeeming and restoring man.

Remember that the Creed is—

(1) *A confession of faith.* It expresses not only the faith of the whole Church, but *your* faith. "I believe." Pray that your personal acceptance of and reliance in God may be true and heartfelt. "With the heart man believeth unto righteousness."

(2) *A standard of doctrine.* It is a summary of the Christian Creed as taught in the New Testament, and by it you can test the truth of statements you may hear or read. What is in harmony with it is true, and what is contrary to it is false.

(3) *An act of worship.* Faith in God involves the worship of God. To believe in Him is to rely on His word, to confide in His love, or, in other words, to give yourself to Him, and so to rest in His power to save, to help, to guide, and to keep you.

study to preserve thy people committed to his charge, in wealth, peace, and godliness : Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. *Amen.*

The Rubric, according to ancient custom, provides the suitable opportunity of giving notices, etc. "Holy days" are the days appointed by the Church to be kept as far as possible sacred to the memory of persons or events. "Fasting days" assume the place of fasting in the order of the Church in harmony with our Lord's words, "When ye fast." "Briefs" were letters issued by the King. "Citations" are legal notices to appear before a Court. The only citation now read in Church is the "*Si quis*" or notice of ordination, calling upon any who have reasons why any man should not be ordained to declare such reasons to the Bishop. "Excommunications" are sentences of ecclesiastical censure depriving of Communion.

"The Sermon" is the solemn address of the Minister of God's holy word and sacraments. Pray that he may proclaim the Divine message in the power of the Holy Ghost, and that you, with other members of the congregation, may receive it with pure affection and bring forth fruit of the Spirit.

"The Offertory" is an act of worship by which we offer to God a part of His gifts to us. Give systematically and proportionately, gratefully and cheerfully.

(a) The true Light which reveals God to you and *through* you is Jesus Christ. He is "your light," and, if you will "let" or not hinder Him, He will "shine" in your "good works" to the glory of your heavenly Father.

(b) A "treasure" is anything on which we set our hearts—which we love first and best. "Where your treasure is, there will your heart be also." Earthly treasures tend to corruption—"rust"; or are slowly eaten away—"moth"; or are taken from us—"thieves." But the "treasures in heaven," or our spiritual possessions, never fail, abide for ever, and are eternally safe.

(c) This is "the golden rule." It is the summary of "the Law and the Prophets," *i.e.* the Scriptures. In it we have the true solution of life's many problems. To obey it is to live the Christian life.

(d) Profession is one thing. Practice is another. Both are necessary. But to "say" and not "do" is foolish and wicked. Hypocrites are excluded from Heaven.

(e) The confession of Zacchæus was made after he had obeyed and "received" the Lord. By bestowing "half" his goods on the poor and by restoring "fourfold" to any he may have wronged, he testified to the change he had experienced and proved his gratitude for the change.

(f) Christ's ministers are Soldiers, Husbandmen, and Shepherds. As a Soldier is supported by those for whom he fights, and a

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of the Book, or enjoined by the King, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies, already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

(a) LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (St. Matth. v.)

(b) Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. (St. Matth. vi.)

(c) Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. (St. Matth. vii.)

(d) Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. (St. Matth. vii.)

(e) Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. (St. Luke xix.)

(f) Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof?

Vine-dresser partakes of his fruit, and a Shepherd is supported by his flock, so ought the people to contribute to the maintenance of the Clergy by their freewill offerings.

(g) If "the labourer is worthy of his hire" and receives a reward according to the nature of his work, is it a "great matter" if those who "sow" the seed of eternal life "reap" some of the "worldly" blessings which are its fruit?

(h) As by the Jewish law the priests "lived of the sacrifice" and were "partakers with the Altar," so the Lord—perpetuating the ancient principle—"ordained that they who preach the gospel shall live of the gospel," *i.e.* by the prosperity the gospel brings to those who receive it, and therefore also by their proportionate offerings.

(i) The amount of the sowing determines the extent of the reaping. If "little" is given "little" will be received. What we give is judged by what we keep. Not the amount but the proportion matters most, as also the motive and spirit. Not grudging, but grateful gives God loves.

(j) Those who are spiritually taught ought to give to the material support of those who teach. God is not deceived by empty professions or disproportionate gifts. The harvest declares what—in nature and extent—a man sows.

(k) Life is an opportunity for doing good. Let us, then, live to do good to all, having regard to the first claims of those who are members with us of the spiritual family of God.

(l) Godliness or piety is "great riches," if only because it fosters contentment in worldly possessions, none of which we brought into the world, neither may we carry any out. Their true value lies in their spiritual use.

(m) Whether "rich" or "poor," we ought to be "ready to give," not only because we have nothing we have not received, but also because what God has given is ours, not that we may keep, but share with others.

(n) Because God is righteous He remembers all we do or try to do to prove our love to Him in serving His Church and helping His poor.

(o) "To do good and to distribute" (*i.e.* give alms or help), generally involve personal "sacrifices" to and for God. In offering these with pure motives we "please" Him, and this is our highest privilege.

Or who feedeth a flock, and eateth not of the milk of the flock? (1 Cor. ix.)

(g) If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? (1 Cor. ix.)

(h) Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. (1 Cor. ix.)

(i) He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver. (2 Cor. ix.)

(j) Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. (Gal. vi.)

(k) While we have time, let us do good unto all men; and specially unto them that are of the household of faith. (Gal. vi.)

(l) Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. (1 Tim. vi.)

(m) Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. (1 Tim. vi.)

(n) God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. (Heb. vi.)

(o) To do good, and to distribute, forget not; for with such sacrifices God is pleased. (Heb. xiii.)

(p) To have "this world's good" and not to give to those in need is to prove that His love, which always gives, and prompts us to give also, is not in us.

(q) In our great need because "God so loved" He "gave His only begotten Son" for us. As His love is "in us," we, too, will give to the "poor man," *i.e.* to those in need. To give is better than to keep, and as we give it shall be given to us.

(r) We ought to give in proportion and on principle. Some, because they have not "much" to give, do not give "little." All we give in the right spirit and with the right motive will be remembered in the day of our necessity.

(s) To help the poor is to lend to the Lord, and what we lend Him will be more than "paid again" in the spiritual coin of the heavenly kingdom.

(t) Those who supply the needs of the sick are "twice blessed"; they receive the benedictions of the needy and of the Lord in their "time of trouble."

[During the collection endeavour to keep your mind and heart in the spirit of the service. When it is finished unite your prayers with the Priest's as he "humbly presents and places on the Holy Table" what has been given, that God would be pleased to accept and bless it. In respect to giving, the old law is the best guide: "*Every man shall give—as he is able—according to the blessing of the Lord thy God which He hath given thee.*" In other words, Give, and let your gift be a sacrifice in proportion to your blessings.]

The Rubric implies that there are times when the earlier portion of the service or ante-communion will not be followed by a celebration; but when the Communion is to follow, the priest at this point brings from the credence (or side) Table "sufficient" bread and wine for the purpose. In ancient times the bread and wine were included in the offertory. This solemn offering of the elements was, however, excluded by the revisers of 1662 as having no Scriptural warrant, and as being liable to misunderstanding. The primitive practice, interpreted simply as a formal dedication of the elements for sacramental use, is nevertheless both natural and seemly.

THE PRAYER FOR THE CHURCH MILITANT.—In the first Prayer-Book (1549) the central portion of the service was the long and comprehensive prayer called "the Canon." In 1552 this was revised and separated into three portions, the first forming our present prayer for the Church militant; the second, the prayer of consecration, and the third, the first post-communion prayer. These changes brought our service into closer conformity with the ancient liturgies.

(p) Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? (1 St. John iii.)

(q) Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. (Tobit iv.)

(r) Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. (Tobit iv.)

(s) He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. (Prov. xix.)

(t) Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble (Psalm xli.)

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.*

After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church
militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to

THE PRAYER, so complete and comprehensive, may be divided into three parts, as follows:—

1. THE SUPPLICATION FOR THE OFFERING of our “alms and oblations” and “our prayers,” that they be mercifully received—“mercifully,” because none are perfect, and we need pardon even in our worship.

2. THE INTERCESSION FOR “THE UNIVERSAL CHURCH,” that it may be inspired with “truth, unity, and concord,” and that all its members may “agree in the truth” of God’s word, and “live in unity and godly love.” More especially we are bidden to pray—

(a) *For all Christian Rulers*, particularly for “our King” and nation, for his “Council” and all in authority, that “justice” may be impartially ministered, “wickedness and vice” be punished, and “religion and virtue” be maintained.

(b) *For all Bishops and Curates*, that by their conduct and teaching, they may set forth the living word of God and rightly and duly administer the holy Sacraments. [*Here pray for your own Bishop and Clergy by name.*]

(c) *For all God’s people*, especially those now present, that with a receptive and reverent heart they may “hear and receive” His word and serve Him truly “in holiness”—by giving their lives to God, “and righteousness”—by doing what is right to others.

(d) *For all “in trouble, sorrow, need, sickness, or any other adversity,”* that they may be comforted and strengthened by the goodness and mercy of God. [*Here think personally of those for whom you ought to pray.*]

3. THE COMMENDATION OF THE DEPARTED (added in 1662).—The pre-Reformation usage of prayers for the dead was definitely discarded in 1552 as being without clear Scriptural authority, and as leading to many abuses. Instead, we are called to think of the faithful departed—as they surely think of us—in “Paradise,” in “joy and felicity” “with Christ which is far better” than being with us in this world of sin and sorrow, waiting in a disembodied state for the return of the Lord, when in a body, spiritual and glorious, they, with us, if we too are faithful, will enter into the full glory of our Redemption in Christ and “so shall we be ever with the Lord.” As we thus think of the departed we not only “bless God’s holy Name” for their testimony and example, but we beseech Him to give us grace so to follow them as they followed Christ, that with them and with Him, we may also inherit His everlasting kingdom. [*Here, again, call up to your mind parents, children, clergy, and friends who have passed on before.*]

(ii) THE COMMUNION

The Rubric secures that due notice shall be given of the celebration. In the letter it is seldom observed, although in some churches the first beautiful and impressive sentence is read.

give thanks, for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes,

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.

and Governors; and specially thy Servant *GEORGE* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the*

THE EXHORTATION was adopted in 1549 and enlarged in 1662. It was composed to correct the people when they were negligent in coming to the Holy Communion, and contains much valuable instruction to which in our day we may well take heed. The opening sentence reminds us that this "most comfortable Sacrament of the body and blood of Christ" is to be received, (a) "in remembrance" of His sufferings and death, whereby alone we obtain forgiveness of our sins and an inheritance in His kingdom; and (b) as a means by which is imparted "spiritual food and sustenance" to our soul's health.

Secondly, it reminds us of the importance of a right reception of the Sacrament, because it is "so divine" to those who receive it worthily, and "so perilous" to those who receive it unworthily. On these grounds it appeals for a careful examination of the conscience that we may come to the "heavenly feast" clothed in the "marriage garment" of Christ's righteousness, which God requires of all His guests.

Thirdly, it directs us to the "ways and means" by which we may come so prepared and made ready. (a) We must examine ourselves by the rule of God's commandments, and truly repenting of our sins, confess them to Him with full purpose of amendment of life." (b) We must make peace with those we have wronged by such "restitution and satisfaction" as may be in our power, and be "ready to forgive" those who have offended us even as we desire to be forgiven. (c) We must beware of trifling with temptation or thinking lightly of sin, lest "the devil enter into us as he entered into Judas," who, sinning against light and knowledge, was brought "to destruction both of body and soul." Note, that the illustrations given of sin are not confined to those which are glaring and open, nor even to those of word and deed. You may not be "a blasphemer," nor "a slanderer," yet you may be, perhaps unconsciously, "a hinderer." You may be living a clean and straight life and yet you may give way to "malice or envy." Remember that the germ may develop into the fruit, and the sins of thought and desire may grow into the sins of word and deed.

Finally, "because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy and with a quiet conscience," it is urged that "if there be any who by this means"—that is, in the way just indicated—"cannot quiet his own conscience, but requireth further comfort or counsel," he should do two things. In the first place, he should go to his own clergyman, or if for any reason he prefers another, then "to some other discreet and learned minister of God's word," that is, to one on whose experience, sympathy, and judgment he can rely; and secondly, on so coming he should "open his grief," that is, confide in the one he has chosen by telling out his

Sermon or Homily ended, he shall read this Exhortation following.

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being

sorrow or the sin which has caused it, his trouble and the source from which it springs, his difficulties and the doubts by which they arise or are increased, his temptations and the efforts by which he strives to fight against and overcome them. The motive and purpose of this counsel is stated to be, "that by the ministry of God's holy word he may receive" two things: first, "the benefit of absolution," or, in other words, that he may be loosed and delivered from the bond or burden, whether of sin or sorrow; and secondly, obtain "ghostly counsel" or spiritual advice to help and comfort him, or to warn and direct him, "to the quieting of his conscience and avoiding of all scruple and doubtfulness."

It is to be noted that the course of action here urged is (a) to be voluntary and spontaneous, not compulsory or necessary; and (b) to be exceptional and occasional—not normal and regular. The man himself is to take the initiative, and that by deliberate choice, and he is only urged to take it "if he cannot quiet his own conscience" by the ordinary means, as previously laid down.

(For a fuller treatment of the subject read "Confession, according to the Bible and the Prayer Book," see opposite title page of this book.)

The Rubric, placed here in 1552, allows for the use of the exhortation at the discretion of the minister, "in case he shall see the people negligent to come to the Holy Communion."

THE EXHORTATION, composed in 1552, after a notice of celebration, "in God's behalf" and "for the Lord Jesus Christ's sake" "bids" and "beseeches" the people "to come thereto."

In the first place, it appeals to human experience. "Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast," and nothing is lacking but the guests, and those who are invited "most unthankfully refuse to come." In such a case we feel "a great injury and wrong" is done to the host. So, likewise, those who withdraw from this holy Supper provoke God's indignation against them by refusing to be guests at His Table.

Secondly, it proceeds to examine excuses which are sometimes made: (a) "I am otherwise hindered by worldly business." But to say that business matters interfere with religious duties, or that spiritual privileges are denied by secular engagements, or that worldly things are preferred

likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand : for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemers of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table ; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief ; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this exhortation.*

DEARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper : unto which, in God's behalf, I bid you all that are here present ; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down ; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved ? Who would not think a

to heavenly things, is to offer excuses which are not "accepted and allowed before God." (b) "I am a grievous sinner, and therefore am afraid to come." But if so "wherefore do ye not repent and amend"? Mercy and pardon, grace and power are not to be obtained by refusing to "return to God." You add sin to sin when you not only do not repent, but refuse His loving invitation. So far from being afraid to come, you ought to be much more afraid not to come, especially when "God calleth you" as He is now doing.

Thirdly, it utters solemn warnings from the parable of the Great Supper. "They that refused, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not excused, but "counted unworthy." Even things lawful and right become unlawful and wrong when they are allowed to hinder our acceptance of the Divine invitation. Nothing and no one must be a pretext for delay, lest it be said, "None of those men who were bidden shall taste of My supper."

Lastly, reasons why you should come are stated: (a) "In the name of God," and "on Christ's behalf," the minister "bids," "calls," "exhorts," and you surely ought to give heed to the voice of His servant. (b) As you "love your own salvation," and desire spiritual deliverance from the guilt and power of sin, you ought to be "partakers of the Holy Communion," whereby we not only remember our Lord's death for us, but also realize His life in us. (c) It is your "duty to receive the Communion, as He himself hath commanded," that you may "feed on the banquet of that most heavenly food"; otherwise you are verily guilty of doing "great injury" to the cause of God, and are in great danger of "sore punishment" by your disobedience and neglect. Moreover, you "separate from your brethren who come to feed on the banquet of that most heavenly food," and your separation involves loss not only to yourself but to them, the whole Church is weakened by your absence, and, consequently, the Lord's work and witness in the world suffers. Not only for your own sake, but for the sake of the Church, the world, and the Lord Himself, do not "wilfully abstain from the Lord's Table."

"These things, if you earnestly consider," praying to the Holy Spirit to help you, God will give you His grace, and you will "return to a better mind," and that this may be your experience remember that your clergy do "not cease to make their humble petitions unto Almighty God our heavenly Father."

The Rubric involves what is not expressed, that the non-communicants have retired, and then orders a convenient arrangement of those who remain.

great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

THE EXHORTATION, incorporated 1549, was altered in 1552 and 1662. The most important change was the substitution of the words "He hath instituted and ordained holy mysteries" (1552-1662) for "He hath left in those holy mysteries" (1549). In the first place, it opens by reminding us of the duty of self-examination before we "eat of that bread and drink of that cup," as being to the faithful a real "communion of the body and blood of our Saviour Christ," and this for two reasons—(a) "the benefit is great," "if with a true penitent heart and lively (living) faith we receive the Holy Sacrament, we spiritually eat the flesh of Christ and drink His blood, we dwell in Christ and Christ in us, we are one with Christ and Christ with us." How unspeakably "great" is the "benefit" of such a close, vital, and abiding union with our Lord! And yet (b) "the danger is great," "if we receive the same unworthily," that is, without true repentance and faith, or as a mere matter of form, for then "we eat and drink our own damnation" (or judgment), "not considering" (or discerning) "the Lord's body," *i.e.* failing to perceive the real purport and meaning of the service, and therefore bringing upon ourselves "God's wrath" in various ways. If, then, we are to escape such judgments we must "judge ourselves," that is, by testing ourselves we must know what we really are as in God's sight. This we do, when we "diligently try and examine ourselves."

Secondly, to receive such great benefits and avoid such great dangers we must examine ourselves constantly and prayerfully, whether we (a) do repent of our sins, (b) have faith in our Saviour, (c) are trying to do better, and (d) seek to love all around us. "Above all things," we must thank God the Father, the Son, and the Holy Ghost with our lips and in our lives for the redemption of the world through Jesus Christ our Lord, who died for us sinners "that He might make us the children of God and exalt us to everlasting life."

Thirdly, we must "always remember," by the reverent celebration of the Holy Communion, (a) "the exceeding great love" of Jesus "our only Saviour thus dying for us," together with "the innumerable benefits of His precious bloodshedding," and (b) that for this purpose the Sacrament was instituted as a pledge of His love, "to our great and endless comfort." Such continuous remembrance of such wondrous love must surely inspire in our hearts unceasing gratitude, which will express itself in the submission of our wills to His will, and the surrender of our lives to His service.

NOTE.—"We eat and drink our own damnation." The phrase is frequently misunderstood owing partly to the mistranslation of the word "damnation," and partly to its association with punishment after death. The Greek word used by St. Paul is "judgment," and is further explained by the reference to physical chastisements which follow. The American Prayer Book omits the sentence altogether, and the Prayer Book of the Irish Church substitutes "judgment" for "damnation," as also does the Revised Version. We shall rightly understand the

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

original passage if we remember that God does punish those who carelessly or sinfully come to the Holy Communion. His "judgment" is our chastisement that we may "cease to do evil and learn to do well," "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

The Rubric (1549) suggests that those present have "come to receive the Holy Communion," while the invitation which follows bids that in heart, if not also in body, all should now "draw near."

THE INVITATION is addressed to those who (a) earnestly repent, (b) feel kindly towards others, and (c) purpose to live the Christian life, that they should "draw near," and "with faith," trusting not in their own feelings, their own righteousness, or even their own resolutions, but only in God's mercy through Christ, and "take this holy Sacrament" with all it brings, to their "comfort." That they may do this, the first step to be taken is a humble and united confession of sins to God, in which minister and people alike join.

The Rubric (1549). In 1662 the words "and saying" were added to give opportunity for the congregation to take their part audibly in the confession with the minister.

THE CONFESSION. Confession of sin always formed an essential part of the service, but was enlarged in scope and purified from error in 1549. In the first place we come and confess to God with three thoughts in our minds: (a) as "the Father of our Lord Jesus Christ"; (b) as "the Maker of all things," and (c) as "the Judge of all men." We must think, then, of His love and mercy, His power and wisdom, and His justice and knowledge as we approach His Divine Majesty.

Secondly: We confess in sorrow our sins which are many, more than we know, and "manifold" greater than we feel, "in thought, word and deed." [*Recall here sins you remembered in your self-examination.*]

Thirdly: We not only confess in sorrow, but in sorrow we repent, that is, we abhor and renounce our sins, our shortcomings and misdoings. Their remembrance—and we cannot forget them—brings us pain and grief. They are a burden in themselves, too heavy for us to bear. So we pray to our "merciful Father" to "forgive us all that is past," a past we can never recall or undo, for the sake, not of anything we have done or can do, but of all that Jesus Christ has done and is doing for us.

Fourthly: As we pray for His grace and forgiveness for the past, so we also ask for strength and amendment for the future, "that we may hereafter serve and please" not ourselves, but our loving Father, in and by a new life lived only for His "honour and glory." This and every other petition we present "through Jesus Christ our Lord," with the affirmation "Amen" so let it be.

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers ; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name ; Through Jesus Christ our Lord. Amen.

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The Rubric (1549). The words "or the Bishop" were added in 1552 to increase the solemnity and authority of the Absolution.

THE ABSOLUTION. God is "Almighty," as having all power, even to blot out the past and to help you in the future. Moreover, He is "Our Heavenly Father," and what He *can* do, He *will* do, because He loves you, His child, and also because He has "promised forgiveness to *all*," and therefore to *you*. If with a penitent heart and a true faith you are "turning" from your sins and yourself "unto Him" He now fulfils His promise. He will *at this moment* "have mercy upon you," He will not only "pardon," but "deliver" you from, "*all* your sins." And, that you may not fear the future, He will "confirm and strengthen" you in every good desire and purpose, helping, guiding, blessing, and using you. Thus as you trust in Him and give yourself to Him, He will "bring you" ever more and more into the fulness and richness of "everlasting life through Jesus Christ our Lord."

[*Suffer no doubt or fear to rob you of the peace and joy the Absolution is intended to bring to your heart. Receive it in faith, thanking God that His forgiveness is now yours.*]

THE COMFORTABLE WORDS, peculiar to the English Liturgy, are uttered to dispense any lingering doubt of pardon, and to declare the foundation on which the absolution rests.

(1) *Of our Saviour*. The loving invitation is addressed to "all that travail (or labour) and are heavy laden," *i.e.* to those who strive or struggle, and are burdened or pressed down with sin and sorrow, trial and temptation. If it is addressed to "all," then to *you* the words are spoken. "Our Saviour" is even now saying, "Come," not towards me, but "unto me"; "Come," not into my presence, but unto myself. With the invitation, He adds the promise, "I will refresh you," "I will give you rest." And the promise He fulfils when and as we "come." Secondly, we hear the gospel in a sentence telling us (a) of the love of God—for "the world," and therefore for *you*; (b) of the gift of His love, "His only begotten Son"; and (c) of the end of His gift, "that all that believe in Him"—simply trust themselves to Him, relying on His word and work—"should not perish"—as perish we never can in His keeping—"but have"—as a present abiding possession—"everlasting life."

(2) *Of St. Paul*. "This is a true saying," as the Apostle knew from his own experience, "and," because it is true, it is "worthy of all men to be received," and therefore deserving of *your* acceptance. "That Christ Jesus came"—He was "given" and "sent," yet of His own will, He "came," "into the world," even into human life,

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him,

COME unto me all that travail and are heavy laden, and I will refresh you. (St. Matt. xi. 28.)

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. (St. John iii. 16.)

Hear also what Saint Paul saith :—

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. (1 Tim. i. 15.)

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"to save sinners," to redeem and rescue us from the guilt and power of sin. Since you have sinned He came to save you.

(3) *Of St. John.* Sin lives in us even though we do not live in sin. When in the conflict sin triumphs over you, how comforting to know "we have an Advocate with the Father," ever living to make intercession for us, and Who for us and for our sins "is the propitiation," the at-one-ment, and yet not for ours only, but for the sins of the whole world!

With such words to comfort and strengthen us, our hearts are being "lifted up," and in a phrase which has come down from the third century we are bidden to "lift" them up still higher. Let your will respond, "we lift them up" even "to the Lord" Himself, yielding your whole heart to Him in thanksgiving and praise, remembering that "so to do is meet and right." For this blessed service is, indeed, our "Eucharist," the thankoffering of our worshipping hearts.

The Rubric (1662) bids the Priest to "turn" from addressing the people "to the Lord's Table" as one who is now speaking to God on their behalf.

THE THANKSGIVING is prefaced by the confession that not only *here* and *now* "but at all times and in all places" we ought to "give thanks" to God. Yet towards this ideal of constant duty, viz. "evermore praising" Him, we are greatly helped at such a time and place as the present, when "with angels and archangels, and all the company of heaven, we laud (or praise) and magnify" the glorious name of our God who has created, preserved, and redeemed us.

[Thanklessness is mainly due to thoughtlessness. If we were more thoughtful we would be more thankful. Gratitude is the memory of the heart. Cultivate a good memory by exercising it. Especially develop in your experience the Eucharistic aspect of the Holy Communion.]

The Proper Prefaces, which in 1549 were ordered to be said only on the day, and in 1552 also during the octave, accentuate the great festivals and stages of our redemption.

Christmas, the festival of the Nativity, commemorates the inestimable love of God and His unspeakable gift of Him who is rightly "called Wonderful"—in His nature as "Thine only Son"; in His birth "by the operation of the Holy Ghost, was made very man of the substance

Hear also what Saint John saith :—

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. (1 St. John ii. 1.)

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, * Holy Father, Almighty, Everlasting God.

**These words
[Holy Father]
must be omitted
on Trinity
Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

PROPER PREFACES

Upon Christmas Day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the

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of the Virgin Mary, His mother"; in His sinless life, "without spot of sin"; and in His redemptive work "to make us clean from all sin."

Easter Day celebrates "the glorious Resurrection" of our Lord who, as "the Lamb of God," i.e. of His begetting, His providing, and His accepting, was "offered for us" on the Cross. By this voluntary and vicarious sacrifice of Himself issuing in His "rising to life again," the world's sin "hath been taken away," "death" has been "destroyed," and "everlasting life" has been "restored to us."

Ascension Day commemorates the consummation of His work on earth, and the coronation of our Lord in heaven. "We see Jesus, who was made little lower than the angels for the suffering of death crowned with glory and honour," now entering the holy place, having obtained eternal redemption for us, to prepare a place for us, and to plead on our behalf as here below we plead His merits and mediation and are prepared by His indwelling Spirit for the place above, so that one day we may "ascend and reign with Him in glory."

Whit Sunday is the festival of the descent of the Holy Ghost. Its name may be traced to "White," the symbol of purity, or to "Wit," the old English word for wisdom, to illustrate the purifying and illuminating work of the Spirit of God. Our thoughts are here led to the relation of the Holy Ghost to our Lord—"according to whose promise"; to the sphere from whence He came—"heaven"; to the mode in which He came—"as a mighty wind" and "fiery tongues," symbols of invisible and invincible power and of God inspired and empowered witness; to the end for which He came—"to teach" and "to lead" the Apostles to preach with "the gift of divers tongues and fervent zeal" the universal gospel, "whereby we have been brought out of darkness and error into the clear light and true knowledge" of God.

Trinity Sunday, the last great festival of the Church, the keystone to the arch of Christian doctrine, celebrates the nature of God as it is fully revealed in and by Jesus our Lord. Human language is incapable of expressing the transcendent glory of the Triune God. And yet the revelation of the New Testament is that in the unity of God there are three persons, Father, Son, and Holy Ghost. This revelation we receive, even though we cannot fully comprehend it by reason of the infinite truth and the finite mind. Where we do not understand what is clearly revealed, we believe and worship.

Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter Day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension Day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whitsunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

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The Rubric.—In 1549, the Sanctus was divided into two parts, the preface being sung by the priest, and the Sanctus proper by "the clerks also." In 1552 this was altered, although in many Churches the more ancient custom is suitably observed.

The Ter Sanctus (Thrice Holy), or Hymn of Praise, is found in all the old liturgies, both Eastern and Western, and is derived from the Song of the Seraphim (Isaiah vi. 3). The Church below here unites with the Church above, and with the Angelic Orders in magnifying the Lord God of Hosts, Father, Son, and Holy Ghost, "saying Holy, Holy, Holy," etc.

The Rubric.—"God's board" in 1549 and 1552 was changed here in 1662 to "the Lord's Table."

THE PRAYER OF HUMBLE ACCESS, which in 1549 followed the consecration, was changed to its present position in 1552, and the words "in these holy mysteries," after the reference to "the flesh and blood" of Christ, were significantly omitted.

The prayer opens with a confession that we come to His Table, not trusting in anything we are or do—"our own righteousness"—but relying only on God's never failing grace—"Thy manifold and great mercies," with the consciousness of our own unworthiness—"we are not worthy, so much as to gather up the crumbs," and yet with the conviction of His unchanging love—"Thou art the same . . . always to have mercy." Following this confession is the petition that in receiving the holy symbols of bread and wine we may spiritually "so eat the flesh and drink the blood" of our Lord that our "bodies" may be "made clean" and our "souls washed," or, in other words, that we may be redeemed in body and soul by the ransom price of His death, and, further, that our life may abide in Him and His life may abide in us—"that we may evermore dwell in Him and He in us."

The Rubric (1662) "was framed to secure both order and openness "before the Table" and "before the people." [*Use this pause in the service for earnest and private prayer.*]

THE PRAYER OF CONSECRATION, the first part of which was composed in 1549 and the second in 1552, is the solemn setting apart of the elements for their sacramental purpose. The bread and wine are by this prayer changed, not in their constituents and nature, but in their character and object. They remain what they are, bread and wine, but become now holy bread and holy wine. The simple elements are by the Lord's will and words consecrated that they may be not only "signs" but "means" and "pledges" of the spiritual realities to which they point.

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy

The first part is a declaration of the sacrificial death of our Lord. "God," who is "Almighty" and "Our heavenly Father," moved by "tender mercy" for us sinners, gave His "only Son" not only to live and labour for us, but to suffer and die to redeem us from sin to holy service. By His voluntary death on the Cross, Jesus "offered" Himself "once for all," and "made there a full, perfect, and sufficient—sacrifice"—what our sin required; "oblation"—what Jesus presented; and "satisfaction"—what God's law demanded; and this He did for "the whole world." To be "a perpetual memory" of "His precious death until He returns in glory, He 'instituted' this Holy Sacrament."

The second part is a supplication for grace that we may so receive His "creatures of bread and wine" that His purpose in instituting the Sacrament may be fulfilled in us, and that "we may be partakers of His most blessed Body and Blood," or, in other words, that we may participate in the unspeakable blessings of His holy passion and atoning death.

The third part is the consecration of the elements in the words of the original institution. What Jesus then did and said, is done and said by the celebrant for Him. We ought, therefore, to try and realise the scene in the Upper Room, see, in our minds, Jesus taking and breaking the bread, and then taking the cup, hear Him blessing and giving them to us, saying, "Take, eat, this is my body which is given for you," "Drink ye all of this, for this is my blood of the New Testament which is shed for you and for many, for the remission of sins." "Do this in remembrance of me."

The Rubric requires the Minister and other Clergy first to "receive the Communion" with the people, to accentuate the thought of the one fellowship—"We all are partakers of that one bread" (or loaf, margin, 1 Cor. x. 17).

[Use the time before and after your Communion in reverent thought and prayer, if possible on your knees.]

When your turn comes, move very quietly and slowly towards the Holy Table, where your Lord is waiting to welcome you. Then, "meekly kneeling," think only of His gracious presence and the blessing He is about to bestow. When the words of administration are uttered, extend both hands (without gloves) to receive the holy Bread and Wine. Above all, Believe and Do what is said to you.]

THE WORDS OF ADMINISTRATION consist of two parts (the first 1549, and the second 1552. They were combined 1662).

Of the Bread. The first clause is a declaration, to which a prayer is added. "The Body . . . preserve." The second is an exhortation—

Gospel command us to continue, a perpetual memory of that his precious death, until his coming again ;
 Hear us, O merciful Father, we most humbly beseech thee ; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood : who, in the same night that he was betrayed, ^a took Bread ; and, when he had given thanks, ^b he brake it, and gave it to his disciples, saying, Take, eat, ^c this is my Body, which is given for you : Do this in remembrance of me. Likewise after supper he ^d took the Cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this ^e is my Blood of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

^a Here the Priest is to take the Paten into his hands :

^b And here to break the Bread :

^c And here to lay his hand upon all the Bread.

^d Here he is to take up the Cup into his hand :

^e And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present), and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

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"Take and eat . . . Feed." The former affirms the sacrifice of Christ in its individual aspect—"thee"—as the ground of full and complete salvation, "body and soul." The latter implies the personal acceptance and appropriation of Christ's atoning death—"Take and eat this"; and, further, the spiritual assimilation of His risen life—"Feed on Him in thy heart"—together with an explanation of the method by which we thus feed on Him—"by faith," and the result, "with thanksgiving."

Of the Cup. As with the bread. The declaration and prayer are the same—"The Blood shed for thee, preserve," etc. The exhortation is similar—"Drink this—and be thankful." The elements are given separately to symbolize the death of Christ. The separation of the blood from the body is that which constitutes death.

[Remember that the bread and wine are sacramental, and therefore that they are not only "signs," but "means." They not only express but convey to every faithful believing communicant the blessings for which Christ died. Remember also that we not only receive them, but the Lord Himself. They are the "pledges" of His love and life.]

(iii.) THE POST-COMMUNION

The Rubric (1662) indicates that the recital of the words of institution constitutes the consecration of the elements.

THE LORD'S PRAYER, now said congregationally, especially as containing here the closing Doxology, is a fitting introduction to the third and Eucharistic portion of the service.

THE FIRST THANKSGIVING (1549); sometimes called the Prayer of Oblation.

Having realized anew our Lord's *death for us*, and received afresh His *life in us*, we now, with hearts overflowing with thankfulness and praise, unite in adoring worship.

First: "We entirely desire" that "this our sacrifice of praise and thanksgiving" may be mercifully accepted by God, and then through our faith in His blood that He would grant to us and the "whole Church" both "remission of our sins and all other benefits" of our Lord's sacrificial sufferings, by His merits and death.

Secondly: "We offer and present ourselves, our souls and bodies, to be a reasonable" (deliberate, the act of our reasoning spirits), "holy" (sacred, separated from self, and dedicated to God), "and lively" (living, all the powers and activities of life) "sacrifice" (offering)

Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and

unto the Lord, and at the same time humbly praying that we and all communicants "may be fulfilled" (filled full) with "grace" (God's mercy supplying every need) and "heavenly benediction," (blessings from heaven, which may fit us for and lead us to heaven).

Thirdly: We confess again what we have felt from the beginning, and now more than ever, our own unworthiness "through our manifold sins," seen now to be so heinous in the light of the Cross, to "offer any sacrifice" to God, and yet we also feel that it is "our bounden duty and service" to devote our whole lives to Him, not with any thought of "our merits" in so doing, but rather with the prayer that "our offences" may be pardoned through Jesus Christ.

THE ALTERNATIVE THANKSGIVING (1549).—"To feed us in these holy mysteries" was altered in 1552 to "feed us who have duly received," etc.

Now that we have "duly" (*i.e.* rightly, in penitence, faith and love) "received these holy mysteries."

First: "We most heartily"—with all our hearts—thank and praise God—

(a) That He feeds us thereby (not therein) "with the spiritual food of the most precious Body and Blood" of Christ. The life derived from His death is that which bestows, supplies, sustains our spiritual life, the life of our spirits which is indeed His life in us.

(b) That by thus feeding us with "the true, the living Bread," He assures—makes us sure or certain—of His "favour and goodness towards us," so that by His grace we are accepted in Him, who is in us.

(c) That by our union with Him we are united as "very members" to His "mystical body, the blessed company of all faithful people," whether in paradise or on earth, and are intended to grow and to serve in the communion of saints, the Church.

(d) That "by the merits of the most precious death" of His dear Son we are also "heirs through hope of His Everlasting Kingdom." As being "joint heirs with Christ" we are "heirs of God," and shall therefore inherit all things in heaven and earth.

Secondly: "We most humbly beseech" Him, that He would "so to assist us" with His never-failing and all-sufficient "grace."

(a) That "we may continue" in "the holy fellowship" both of our Lord and of His Church.

(b) That "we may do all such good works" as by His providence He prepares for us, by giving us the opportunity, the privilege and the power to "walk" or go forward in doing—through Jesus Christ our Lord.

THE GLORIA IN EXCELSIS, placed at the beginning of the service in 1549, was transferred to the end in 1552, forms a fitting close to our great Eucharistic service. It is one of the earliest treasures of devotion

heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this,

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung.*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship

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outside the Bible. *It bears different titles, *e.g.* in the East it was called "the Great Doxology," and in the West "the Angelic Hymn," while in the ancient manuscripts of the Scriptures now in the British Museum (*circa*. A.D. 400) it is entitled "The Morning Hymn."

It opens with the Song of the Angels when Jesus was born, and remembering that He alone among the sons of men was born to die, and having realized the nature, purpose and meaning of His death, we may well sing "Glory to God," as we think of His unspeakable gift which brought "peace on earth to men of good will." Then step by step we proceed to "praise," "bless," "worship," "glorify," "give thanks," for the great glory manifested in the redeeming love of our "Lord, God, heavenly King and Father Almighty."

The second clause is the first direct address to the Son in the Communion Service—with the exception of Collects—and here our thoughts turn to the imperfections of our highest worship, the sins of our holy things in which we pray to Him who takes away the sins of the world to "have mercy upon us" (three times repeated), and to "receive our prayer." The repetition expresses intense earnestness, and is justified by our Lord's prayer in Gethsemane.

The third clause is the confession of the holiness, the sovereignty, and the unity of the Three Persons in the ever blessed Trinity.

THE BENEDICTION (1549) in this form is peculiar to the English Liturgy, and consists of two parts. The first part is an extended form of St. Paul's assurance to all who turn their cares into prayers (Phil. iv. 7). If only we are "careful for nothing" (in nothing anxious), but "in everything, by prayer and supplication, with thanksgiving make known our requests unto God," then "the peace of God" (the peace He gives), "which passeth all understanding," will "keep" (guard) our "hearts and minds in Christ Jesus."

The Rubric provides that certain collects may be used on different occasions at "the discretion of the Minister." The first, second, and fourth are translations from the ancient service books, and the rest were composed in 1549.

[*They may be helpfully used for private devotions at the close of the service, and by changing the plural into the singular they become more personal.* "Assist me—in these my supplications and prayer that I may ever be defended," etc.]

The first collect: We pray (a) for the Divine assistance in our prayers; and (b) for the Divine direction and governance in our lives, to the end that we may ever have the Divine protection "among all the changes and chances of this mortal life."

thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. Amen.

The second : We pray that God will so "direct, sanctify, and govern our hearts and bodies" that, living according to His "laws" and doing those things which please Him, we may be "preserved in body and soul" by His protecting power both now and at all times.

The third : We pray that having heard God's words with our outward ears we may receive them with pure affection, that "grafted inwardly in our hearts," they may bear fruit in "good living." If our lives are to be increasingly lived to the "honour and glory" of God, we must co-operate with the engrafted word, striving according to His working which worketh in us mightily.

The fourth : We pray that in all we do the Lord may "prevent" (or go before us as our Leader), "and further" (or assist us as our Helper), that we may in all things "glorify" Him because everything is "begun, continued, and ended" in fellowship with Him, and finally, when our life of service is over, by His mercy we may "obtain everlasting life."

The fifth : We pray that God, who knoweth all things, the "necessities" of our lives, and the "ignorance" of our prayers, will "have compassion upon our infirmities," and that He will graciously give to us those things for which we are afraid or ashamed to ask, and also those things to which we are blind but which He sees are for our good.

The last : We pray that God, who hears all our prayers offered in Jesu's name, will listen to "the prayers and supplication" we have now offered, and that those things for which we have prayed in faith, if they are in harmony with His will, "may effectually be obtained," not only to supply our needs, but also and especially to set forth His glory.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

THE FINAL RUBRICS

The first was inserted in 1552. Previously the service ended when there was no Communion with the offertory, collect, and blessing.

The second and third were framed to emphasize the "Communion" aspect of the Sacrament, which is scriptural and primitive, as distinguished from the "Mass" in which the priest alone might partake, which is unscriptural and mediæval.

The fourth secures that in "Cathedrals, Collegiate Churches and Colleges" there shall "at least" be a celebration every Sunday, and that all the Priests and Deacons shall receive the Holy Communion unless reasonably hindered.

The fifth was substituted in 1552 for a rubric requiring the use of wafer bread.

The sixth was inserted in 1662 to preserve the consecrated bread and wine from desecration by ordinary or irreverent use, or from superstition by reservation for purposes of worship.

The seventh orders the parish to provide the bread and wine. The elements are in this way the offerings of the whole Church even though they be chosen by responsible and representative officers—"the Curate and the Church-wardens."

- ¶ Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.
- ¶ And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.
- ¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.
- ¶ And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.
- ¶ And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.
- ¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.
- ¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.

The eighth states the minimum number of communions required by the Church from her faithful laity, and directs the payment of all customary dues to the clergy at Easter.

The last recognizes the rights of the laity to determine with the minister the disposal of "the money given at the offertory," subject in the case of a dispute to the direction of the Bishop.

The Black Rubric or Declaration on kneeling was introduced into the second Prayer Book without due authority, and was omitted in 1559. It was, however, restored with certain alterations in 1662.

In the first place, it explains why the Holy Communion should be received "kneeling" rather than sitting, (a) to signify "our humble and grateful acknowledgment of the benefits of Christ," and (b) to avoid "profanation and disorder."

Secondly: It declares "that thereby no adoration is intended or ought to be done either (a) to "the Sacramental Bread and Wine," or (b) to "any corporal presence of Christ's natural Flesh and Blood."

Thirdly: It asserts (a) that "the Bread and Wine remain still in their natural substances," and that to adore them is idolatry, and (b) that "the natural Body and Blood" of Christ are in Heaven and cannot "be at one time in more places than one."

THE END.

As with us every beginning has an end, so every end is a beginning. We have reached the end of the Communion Service only that we may begin afresh the service of Communion. In other words, we live by communion with Christ to serve God, and in serving God to help every one. We must now translate communion into service and live to serve. In an abiding presence Christ is with us and in us, that His power may be renewed in us and through us, to the glory of God.

"Too soon we rise; the symbols disappear.
The Feast, though not the Lord, is past and gone;
The Bread and Wine remove; but THOU art here,
Nearer than ever!"

BONAR.

"CHRIST LIVETH IN ME."
"TO ME, TO LIVE IS CHRIST."

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

“ WHEREAS it is ordained in this Office for the Administration of the Lord’s Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ’s natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ’s natural Body to be at one time in more places than one.”

THE END.

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